EVROPÆ SPECVLVM.

Or,

A VIEW OR SVRVEY OF THE STATE OF RELIGION in the Westerne parts of the world.

Wherein the Romane Religion, and the pregnant policies of the Church of Rome to support the same, are notably displayed: with some other memorable discoveries and Commemorations.

Published according to the Authours Originall Copie, and acknowledged by him for a true Copie.

Whereunto is added an Appendix of the Iesuits Pilgrimage, proceeding, and present State or greatnesse; of their Impostures and hypocrisie; By *L.O.* an eye witnesse of their actions.

Multùm dinque desideratum.

LONDON,
Printed by *T. Cotes*, for *Michael Sparke*, dwelling in *Greene Arbor*, at the signe of the blue Bible,
1632.

C10

The vvell meaning Publisher hereof to the understanding Reader of what ranke or degree soever.

WHereas not many yeares past, there was published in Print, a Treatise entituled, A Relation of Religion of the Westerne parts of the World, *Printed for one* Simon Waterson, 1605. *Without name of Authour, yet generally and currantly passing vnder the name of the learned and worthy Gentleman* Sr. Edwin Sandys Knight; *Know all men by these presents that* the same Booke *was but a spurious stolne Copy, in part epitomized, in part amplified, and throughout most shamefully falsified and false Printed, from the Authors Originall: In so much, that the same* Knight *was infinitely*

wronged thereby : and as ſoone as it came to his knowledge, that ſuch a thing was printed and paſſed vnder his name, he cauſed it (though ſomewhat late, when, it ſeemes, two Impreſſions were for the moſt part vented) to be prohibited by Authority ; and as I have heard, as many as could be recovered, to be deſervedly burnt, with power alſo to puniſh the Printers : And yet, nevertheleſſe, ſince that time, there hath beene another Impreſſion of the ſame ſtolne into the world. Now thoſe ſo adulterate Copies being ſcattered abroad, and in the hands of ſome men, I (yet ſtudious of the truth, and a lover of my Country ; and having obtained by a direct meanes, of a deere friend, a perfect Copy, verbatim tranſcribed from the Authours Origin, and legitimate one, of his owne hand-writing have thought good to publiſh it vnto the world ; firſt, for the good of the Church ; ſecondly, the glory of our Engliſh Nation ; thirdly, for the fame of the ingenuous and ingenious aud Acute Author, a Gentleman, who deſerved right well of his Country. And laſtly, that the world may be no longer deprived of ſo rare a Jewell, in its owne luſtre, nor abuſed by the o-

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ther counterfeit one, before named.

I cannot see how any should be offended hereat, but such as are sworne slaues to their Lord God the Pope, whose Roman kingdome, and Babylonian tottering tower, hath such a blow given it hereby, as I know but few of such force; and not many such blowes more, will make the same Kingdome and Tower fall downe to the ground, with vtter desolation.

Vale in Christo,
& fruere.

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A VIEW OR SVRVEY OF THE STATE OF RELIGION IN THE WESTERNE PARTS OF THE WORLD. ANNO, 1599.

TO THE MOST REVEREND FATHER IN CHRIST, IOHN WHITGIFT ARCH-B. OF CANTERBVRY.

MY ſingular good Lord. Having finiſhed now almoſt my entended courſe of travell, and drawing withall towards the expiration of the time præfined thereto: comming to caſt up as it were the ſhort accompts of my labours, employed chiefly (as was from the firſt my principall deſſein) in viewing the STATE of RELIGION in theſe Weſterne parts of the World and the devided Factions and Profeſſions thereof; with their differences in matter of Faith, in the Exerciſes of Religion, in Government eccleſiaſticall, and in Life and converſation: what vertues in each kind eminent, what

eminent defects, moreover in what termes of oppoſition or correſpondence each ſtands with other, what probabilities, what policies, what hopes, what jealouſies, are found in each part for the advauncing thereof; and finally, what poſſibilitie and good meanes of uniting at leaſtwiſe the ſeverall branches of the Reformed profeſſours; if unitie univerſall bee more to be deſired than hoped, in ſuch bitterneſſe of minds, and æqualitie of forces, as leaveth on neither ſide either diſpoſition to yeild; or doubt to bee vanquiſhed. In the midſt of theſe thoughts the great place which your Grace holdeth in our Church and Common-wealth next under her Majeſtie, did adviſe me in dutie, as great worthineſſe joyned with favour towards my ſelfe in particular did preſſe me, in humble and ſerviceable affection to yeild unto your Grace ſome accompt of thoſe my travells in that kind; not entending to deliver a full report of all thoſe poincts, which would too much exceed the proportion of any Letter to write, and perhaps of your Graces leaſure alſo to reade; but reſtraining my ſelfe cheifly to ſuch parts and places, as may ſeeme moſt neceſſarie for our Countrie to be knowne, and give your Grace alſo in likelyhood moſt content in recognizing them.

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THE **Romane Religion**, which of all other Christian, I ſuppoſe to have moſt manifoldly declined and degenerated from the truth and puritie of that divine Originall once ſo well publiſhed and placed amongſt them; as having in thoſe middle times when there were none to controll them, light into the hands and handling of ſuch men as made their greatneſſe, wealth, and honour, the very rules whreby to ſquare out the Canons of Faith, and then ſet Clerks on worke to deviſe arguments to uphold them, ſeemes notwithſtanding at this day not ſo corrupt in the very doctrine, as in Schooles they deliver it, and publiſh it in their writings; where manifold oppoſition doth hold them in awe, and hath cauſed them to refine it; as it is in the practiſe thereof, and in their uſage among themſelves; wherein they are as groſſe in a manner as ever: ſo that ſundry whom the reading of their bookes hath allured, the view of their Churches hath averted from their partie.

For to omit the endleſſe multitude of **Superſtitions and Ceremonies** enough to take up a great part of a mans life to gaze on and to peruſe; being neither uniforme in all places, as ſome would pretend, but different in divers Countries: an huge ſort of them are ſo childiſh alſo and unſavory, that as they argue great fillineſſe and rawneſſe in their inventors, ſo can they naturally bring no other than diſgrace and contempt to thoſe exerciſes of Religion wherein they are ſtirring.

And to restraine my selfe in this part especially to Italy, where the Roman Religion doth principally flourish; the communicating Divine **Honour to Saints and Angells**, by building Churches, erecting Altars, commending prayers, addressing vowes unto them; by worshipping their Images; going in Pilgrimage to their Reliques, attributing all kind of miracles both to the one and other; hath wrought this generall effect in those parts, that men have more affiance and assume vnto them a greater conceipt of comfort in the patronage of the Creatures and servants of God, than of God himselfe the Prince and Creatour. And touching the blessed Virgin the case is cleere, that howsoever their doctrine in Schooles be otherwise, yet in all kind of outward actions, the Honour which they doe her, is double for the most part unto that which they doe our Saviour: where one doth professe himselfe a *Devoto* or peculiar servant of our Lord; whole townes sometimes, as *Siena* by name, are the *Devoti* of our Lady.

The stateliest Churches are hers lightly, and in Churches hers the faireſt Altars; where one prayeth before the Crucifix, two before her Image, where one voweth to Christ, ten vow unto her; and not so much to her selfe, as to some peculiar Image, which for some select vertue or grace together with greater power of operation of miracles they chiefly serve, as the glorious *Lady* of *Loretto*, the devout *Lady* of *Rome*, the miraculous *Lady* of *Provenzano*, the *Annunciata* of *Florence*

rence; whoſe Churches are ſo ſtuffed with vowed preſents and memories, that they are faine to hang their Cloyſters alſo and Churchyards with them. Then as their vowes are, ſuch are their pilgrimages. And to nouriſh this humour; for one miracle reported to be wrought by the Crucifix, not ſo few perhaps as an hundred are voiced upon thoſe other Images. Yea their Devils in exorciſme are alſo taught (for who can thinke otherwiſe?) to endure the conjuring on them by the name of God and the Trinitie without trouble or motion; but at the naming of our Lady to toſſe and torment; as feeling now a new force of an unreſiſtable power. Neither will I omit this no leſſe certaine, though leſſe apparent; where one faſts on Friday, which they compt our Lords day in devotion to him; many faſt the Saturday; which there they compt our Ladies day; and in devotion to her. In all which the people doe but follow their guides, who as in the admeaſuring of devotions by tale on beads, they ſtring up ten ſalutations of our Lady to one of our Lords prayers, ſo themſelves alſo in their Sermons make their entrance with an *Ave Marie*: yea and the ſolemneſt divine honour which I ſee in thoſe parts, and which being well uſed were to bee highly renowmed and recommended to the imitation of all worthy Chriſtians; namely, that thrice a day, at ſun-riſe, at noone, and ſun-ſet, upon the ringing of a bell, all men in what place ſoever they bee, whether, Field, Street, or Market, kneele downe and ſend up their united devotions to the high

Court of the world: This honour is by them entended chiefly to our Lady, and the devotion adviſed is the Ave Marie, and the Bell which rings to it hath alſo that name. And laſtly their cheife preachers doe teach in Pulpit, that the Church doth very well whatſoever is found in Scripture ſpoken of Chriſt the Sonne of God, to apply it to our Lady alſo, being the daughter of God: that it is the opinion of a learned man and not contrary to the Catholick Faith, that though Adam had not ſinned, yet Chriſt ſhould have beene incarnate to doe our Ladie honour; that all the Angells and Saincts of Heaven are vaſſals unto them both, and caſt downe their crownes at the feete of both, and preſent mens ſupplycations kneeling unto both; that our bond of dutie and thankfulneſſe muſt needes bee exceeding to her; ſeeing it may bee ſaid after a ſort, that Man is more advanced in her than in Chriſt himſelfe, ſeeing in Chriſt the nature of Man is exalted onely, in our Lady, the very perſon alſo, which Chriſt hath not; Finally, that nothing paſſeth in Heaven without her expreſſe conſent, that the ſtile of that Court is *Placet Domina*: yea they are taught that matters of Iuſtice come more properly from him, and expeditions of Grace from her; and that ſome rare holy men have ſeene in viſion, that certaine whom Chriſt would have condemned, yet in regard they were her ſervants, by her interceſſion have beene abſolved: ſo that no man neede merveil if this doctrine and practiſe have diverted the principall

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ſtreames of affiance and love, from him, who had the onely right unto them; and turned them upon thoſe, unto whom neither ſo great honour is due, nor ſo undue honour can be acceptable.

Their **Liturgies** being not underſtood by the people, are not able to hold them with any ſpirituall content. For ſupply whereof, they confine them to the chamming of their beads in the mean ſeaſon: which being ſo unſavorie a food as it is (and they uſe it accordingly) when they are wearie of it, they entertaine the reſt of the time with talke and mirth, (which the Prieſts alſo themſelves at their leaſure forbeare not,) not forgeting yet to ſhew devotion at certaine pauſes by Spirits; wherein their outward geſtures are decent, reverent, ſignificant. Howbeit I ſuppoſe in generall I may truely ſay, that the Romane Catholikes are the moſt irreverent and wandering at Divine Service that a man ſhall ſee any where, (the Iewes onely excepted; who are in that kind in all places incredibly intollerable:) though on the other ſide that honour is to bee yeilded the Italian Nation, that he is naturally not undevout, were his devotion well guided and duly cheriſhed, and not ſtarved and quenched in the darke myſt of a language, where he neither underſtandeth what is ſaid to him, nor yet what himſelfe ſaith.

The beſt part of their exerciſes of Religion are their **Sermons**: wherein much good matter both of faith and pietie is eloquently delivered, by men ſurely of wonderfull zeale and ſpirit, if their

their interiour fervour be correſpondent to their outward vehemence. Howbeit they are ſometime mingled with ſo palpable vanitie, that beſides other poverties, as forced allegories and unnaturall interpretations, wherein they are frequent; euen thoſe Legends of Saints and tales at which children with us would ſmile; are there ſolemnly hiſtorized in their Cathedrall Pulpits. But certainly what religiouſneſſe ſoever is in the peoples minds, may wholy or chiefly be attributed to their Sermons, whereto the better diſpoſed people do very diligently reſort: their Service being no other than as a lampe put out, which bringing no light at all to the underſtanding, can neither bring any due warmth to the affection, the one being inſeparable from the other: and were it not that their muſicke, perfumes and rich ſights, did hold the outward ſences, with their naturall delight; ſurely it could not be but eyther abandoned for the fruitleſneſſe, or onely upon feare and conſtaint frequented.

This one thing I cannot but highly commend in that ſort and order: they ſpare nothing that either **Coſt** can performe in Enriching, or skill in **Adorning the Temples** of God, or to ſet out his ſervice with the greateſt pompe and magnificencie that can be deviſed, wherein notwithſtanding it were to bee wiſhed that ſome diſcreeter men had bin the contrivers and Maiſters of their **Ceremonies**, to have affected in them more ſtatelineſſe, reverence and devotion, and to have avoyded that Frierly buſie baſeneſſe and childiſh-

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neſſe which is now in them prædominant. And although I am not ignorant that many men well reputed have embraced the thriftie opinion of that Diſciple, who thought all to be waſted that was beſtowed on Chriſt in that ſort, and that it were much better imployed upon him in the poore, yet with an eye perhaps that themſelves would be his quarter Almoners: notwithſtanding I muſt confeſſe, it could never ſincke into my heart, that in proportion of reaſon, the allowance for the furniſhing out of the Service of God ſhould be meaſured by the skant and ſtrict rule of meere neceſſitie, (a proportion ſo lowe, that nature to other moſt bountifull, in matters of neceſſitie hath not failed no not the moſt unnoble Creatures in the world;) and that for our ſelves no meaſure of heaping, but the moſt we can get; no rule of expence, but to the utmoſt pomp we liſt; or that God himſelfe had enriched this lower part of the World with ſuch wonderfull varietie of things beautifull and glorious, that they might ſerue only to the pampering up of mortall man in his pride; and that the ſervice of the high Creatour Lord and Giver, (the outward glorie of whoſe higher palace may appeare by the very lamps which we ſee ſo farre off burning ſo gloriouſly in it,) onely the ſimpler, baſer, cheaper, leſſe noble, leſſe beautifull, leſſe glorious things ſhould be employed: eſpecially ſeeing euen as in Princes Courts, ſo in the ſervice of God alſo, this outward ſtate and glorie being well diſpoſed, doth engender, quicken, encreaſe and nouriſh, the

inward reuerence and reſpectfull devotion which is due unto ſo ſoveraigne Majeſtie and power, which thoſe whom the uſe thereof cannot perſwade ſo, would eaſily by the want of it be forced to confeſſe. For which cauſe I muſt crave to bee excuſed by them herein, if in zeale of the Honour of the common Lord of all, I chooſe rather to commend the vertue of an enemie, than to flatter the vice or imbecilitie of a friend.

But to returne to the Church of Rome, and to come to the conſideration of their **Penance and Confeſsion**, out of which ſo great good is promiſed to the World, and the want whereof is ſo much upbraided to their oppoſites: I muſt confeſſe, I brought with me this perſwaſion and expectation, that ſurely in reaſon and very courſe of nature, this muſt needs bee a very great reſtraint to wickedneſſe, a great meanes to bring men to integritie and perfection; when a man ſhall as it were dayly ſurvey his actions and affections, cenſure with griefe, confeſſe with ſhame, cure by counſell, expiate with puniſhment, extinguiſh with firme intent never to returne to the like againe, whatſoever hath defiled or ſtayned his ſoule. Neither doubt I but it had this fruict in the firſt inſtitution, and hath alſo with many at this day; yea and might have beene perhaps better reſtored in Reformed Churches to his primitive ſinceritie, than utterly aboliſhed, as in moſt places it is. Notwithſtanding, having diligently ſearched into the menaging thereof in thoſe parts, I finde that as all things

things whereof humane imbecillitie hath the Cuſtodie and government, in time (decaying by unſenſible degrees) fall away from their firſt perfection and puritie, and gather much ſoyle and droſſe in uſing; ſo this as much as any thing.

For this poinct of their Religion, which in outward ſhew carieth a face of ſeveritie and diſcipline, is become of all other moſt remiſſe and pleaſant, and of greateſt content even to the diſſoluteſt minds, the matter beeing growne with the common ſort to this open reckoning; What need wee refraine ſo fearefully from ſinne, God having provided ſo ready a meanes to bee rid of it when wee liſt againe? Yea, and the worſer ſort will ſay, when we haue ſinned wee muſt confeſſe; and when wee have confeſſed wee muſt ſin againe, that wee may alſo confeſſe againe, and withall make worke for new Indulgences and Iubilies: making accompt of Confeſſion as profeſſed drunkards of Vomiting: Yea I have knowne of thoſe that carie a ſhew of very devout perſons, who by their owne report, to excuſe their acquaintance in matters criminall, have wittingly perjured themſelves in judgement; only preſuming of this preſent and eaſie remedy of Confeſſion: and other of more than ordinary note among them, who when their time of confeſſing was at hand, would then venture on thoſe actions which before they trembled at; as preſuming to ſurfeit by reaſon of neighbourhood with the Phyſician: which Phyſician alſo himſelfe is perhaps more often infected by the noyſome diſeaſes

which his patient discloseth, than he patient any way bettered by the counsell which the Physician giveth; though this should bee the very principall vertue of that act. But this must bee graunted to be the fault of the people. yet a generall fault it is, and currant with small controulment.

Howbeit neither are the Priests or Pope to be more excused perhaps in their parts. The Priests will tell the penitents that God is mercifull; that what sinne soever a man committeth, so long as hee continueth in the Church, and is not a **Lutheran**, there is good remedy for him. And for Penance, it consisteth ordinarily, but in **Ave-Maries** and **Pater Nosters**, with some easie almes to them that are able, and some little fasting to such as are willing; yea I haue knowne, when the penance for horrible and often blasphemie, besides much other leudnesse, hath beene no other than the bare saying of their beads thrice over; a matter of some houres muttering, and which in *Italy* they dispatch also as they goe in the streets, or rid businesse at home; making no other of it, than as it is, two lippes and one fingers worke. But were the penance which the Priests enjoyne never so hard and sharp, the holy Fathers plenarie pardon sweeps all away at a blow. Now of these they haue graunted (and this man especially) so huge a number, that I weene there are few Churches of note in Italy, which haue not purchased or procured a prepetuall plenarie Indulgence; by vertue where-

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of, whosoever at certaine set yearly dayes, being confest, and having communicated, (or as in some pardons, having intent onely to confesse and communicate in time convenient) powres out his devotions before some altar in that Church, and extends his hands in almes to the behoofe thereof, (which clause in all former graunts was expressed, but is now left out for avoyding of scandall, but still understood and practised accordingly) hath forthwith free remission of all sinne and punishment. Yea if the worst fall out, that a man bee so negligent as to drop into Purgatorie, at the time of his decease, (which but by very supine negligence can hardly happen:) Yet few Cities are there wherein there are not one or two Altars priviledged *Pro defunctis*, where for every Masse said a soule is delivered: and so great multitude of **Artizans** must needs make their ware cheape. I will not here warble long upon this untunable harsh string, neither will mention perhaps the fortieth part of what I have seene, much lesse will I now rake up old rustie stuffe out of the dead dust and darkenesse wherein time and shame hath suffered it to rest: Onely for example sake, and for verifying of what I haue said, I will set downe some of that which is in use at this day, which is printed on their Church-doores and proclaimed in their Pulpits.

In the **Eremitane** at *Padoua*, their preachers very solemnely publish a graunt of ple-

narie Indulgence from Baptiſme to the laſt confeſſion, with twentie eight thouſand yeeres over for the time enſuing. The pardon of ALEXANDER *the Sixt* for thirtie thouſand yeeres, to whoſoever before the Altar of our Lady, with Chriſt and her Mother, ſhall ſay a peculiar Aue, importing that our Lady was conceived without ſinne, is Printed a new in Italy, and pictured in faireſt ſort. But theſe are for ſhort times. At the Sepulchre of CHRIST in *Veniet*, a ſtately repreſentation, whereon is written, *Hic ſitum eſt Corpus Domini noſtri* IESV CHRISTI, (yet inferring no reall preſence thereby, as I take it) with verſes annexed of *Conditur hoc tumulo*; there is hanging in a printed table a prayer of St. AVSTINE, a very good one indeed, with Indulgence for foureſcore and two thouſand yeares, graunted from BONIFACE *the eighth*, and confirmed by BENEDICT *the eleventh*, to whoſoever ſhall ſay it, and that for every day *toties quoties*; which yet is ſomwhat worth, that in a few dayes a man may provide for a whole million of Worlds, if they did laſt no longer than this hath done hithertoo. In St. FRANCIS Church at *Padova* I heard a Reverend Father preach at large the holy hiſtorie of the divine pardon of SISA, *Ab omni culpâ & pœnâ*, graunted by Chriſt in perſon at our Ladies ſuit unto St. FRANCIS, extended to all ſuch as being confeſt, and having communicated ſhould pray in St. FRANCIS Church there of *Sancta Maria de gli Angeli*; yet ſending him for orders ſake to his Vicar Pope HONORIVS that then

was to paſſe it, with many other re-apparitions and delectable ſtrange accidents of ſolace and content to the pleaſant minded beleevers: Which Pardon is ſince inlarged by SIXTVS QVARTVS and QVINTVS (who both were *Franciſcans*) to all lay brethren and ſiſters that weare St. FRANCIS CORDON in what place ſoever. But to leave theſe Antiquities, and not to enlarge in Moderne graunts, but to reſtraine to one Pope of renowmed freſh memorie even GREGORIE *the thirteenth*, and ſome few of his Graces, he hath granted to the *Carmine* at *Siena* for every Maſſe ſaid there at the Altar of the Crucifix, the deliverie of a ſoule out of Purgatorie whoſe they liſt, the like to many other. To the *Carmine* at *Padova* more liberally to every one that ſhall ſay ſeven **Aves** and 7. **Pater Noſters** before one of their Altars on the anniverſarie Wednesday in Eaſter weeke, or elſe kiſſe the ground before the Altar of the bleſſed Sacrament with the uſuall prayers for exaltation of the Church, extirpation of Hereſie, and unitie of Chriſtian Princes, both plenarie Indulgence for himſelfe and the deliverie of what friends ſoule out of Purgatorie he pleaſeth. To the Fraternitie of the Altar of the Conception of our Lady in the *Duomo* or Cathedrall Church at *Padova*, confeſſing and communicating at their entrie to that ſocietie, full remiſſion of their ſinnes at the houre of their death, naming Ieſus with their mouth, (or if they cannot) with their Heart. The like ordinarilie graunted to other Fraternities. To every Prieſt ſo often as hee

ſhall

ſhall ſay fiue printed lines, importing that hee will offer up the precious body of our Saviour, ſo many fiftie yeares pardon. Yet will I mention one alſo of the graunts of this Pope, among other innumerable, namely to the Friers and lay Fraternitie of both Sexes of the *Carmine* at *Siena*; for every time they are preſent at their ſolemne Proceſſions, plenarie Indulgence for all ſinnes paſt, and Seven yeeres and ſeven *Quadragenæ* or fortie dayes over in ſtore for the time to come, and this for ever: with extent of like Grace to all other that with their preſence ſhall honour thoſe Proceſſions, but to laſt for them no longer than the yeere of **Jubilee**. Now beſides theſe and infinite other of this ſtyle, there are Indulgences more free, and leſſe reſtrained eyther for time, place, or dutie to gaine them: By graunt from Pope IOHN the xx.th, every inclining of the Head at the naming of IESVS gets xx. yeeres pardon: a matter in Italy no not this day unpractiſed. And to grace that Ceremonie the more, I have heard ſundry of their renowmed Divines teach in Pulpit; that CHRIST himſelfe on the Croſſe bowed his head on the right ſide, to reverence his own Name which was written over it. All Altars of Station (which are in very great number) haue their perpetuall Indulgences indifferent for all times. Sundry Croſſes engraven on the pavements of their Churches, have Indulgence annexed for every time they are kiſt, which is ſo often by the devouter ſex, that the hard marble is worne with it. The third and

fourth

fourth **Maſſe** (as they ſay) of every Prieſt, is a preſervatiue or ranſome of his Parents from Purgatorie, yea though they ſhould be ſong without ſuch intention: which cauſeth many warie men that would bee ſure from Purgatorie, to make ſome one or other of their ſonnes a Prieſt always.

The ſaying of the Beads over with a medall or other trinket of the Popes **Benediction** appendant, gets plenarie Indulgence, and delivers what ſoule out of Purgatorie one pleaſeth. And it is lawfull for one to ſubſtitute any other medall in place of thoſe bleſſed ones, which ſhall have like force with them. A clauſe of conſideration, and which ſerveth at this day more turnes than one, and theirs eſpecially which paſſe over Sea with double daunger. All which with many other like helpes conſidered; I muſt confeſſe for my part I am farre from their underſtanding, who blaze ſo much the ſeveritie of the **Romane Religion**; unleſſe wee accompt that a ſtreit incloſure, which hath a multitude of poſternes continually open, to let falſe people in and out, day and night at their pleaſure: and rather incline to a contrary conceipt, that præſuppoſing the truth of their doctrine as it is practiſed, for a man that were deſirous to ſave his Soule at his dying day, and yet denyed his Body no wicked pleaſure in his life time, no ſuch Church as that of Rome, no ſuch Countrey as *Italy*.

For I muſt ſpeake alſo ſomewhat of their **Life and Converſation**, but as briefly as may bee; being a theam I take very ſmall delight to handle,

neither being of any great profit to bee knowne. And yet is it knowne ſufficiently to all men, and too much to ſome, who not content to ſpott themſelues with all Italian impurities, proceed on to empoyſon their country alſo at their returne thither: that wee need not marveill if thoſe rarer Villanies which our Auncеſtours never dreamed of, doe now grow frequent; and ſuch men whom they would haue ſwept out of the ſtreets of their Cities, as the noyſome diſgrace and diſhonour of them, and confined to a Dungeon or other deſolate habitation, doe vaunt themſelues now, and with no meane applauſe, for the onely gallants and worthy ſpirits of the World.

But to touch ſo much of their lives in *Italy* as ſhall be neceſſarie for this purpoſe, and rather indeed the cauſes than the effects themſelues: it is not to be marveiled, if the glorie of their Religion conſiſting moſt in outward ſhewes, and the exquiſiteneſſe in an infinity of intricate dumb Ceremonies; if their devotions being not ſeazoned with underſtanding requiſite, but prized more by tale than by weight of zeale; if as the vertue of their Sacraments, ſo their acts of Pietie, being placed more in the very maſſie materialitie of the outward worke, than in the puritie of the heart from which they proceed: It is not, I ſay, to be marveiled though the fruicts alſo of converſation bee like unto thoſe roots; rather ſuch as may yeild ſome reaſonable outward obedience to Laws, than approue the inward

ward integritie and ſinceritie of that fountaine from which they iſſue.

For although in their civill cariage one towards another, they haue eſpeciall good vertues well worth the imitating, being a people for the moſt part of a grave and ſtayed behaviour, very reſpectiue and courteous, not curious or medling in other mens matters, beſides that auncient frugalitie in dyet and all things not durable, which to their great eaſe and benefit they ſtill retaine; and there be alſo among them as in all other places, ſome men of excellent and rare perfection: yet can it not bee diſſembled; but that generally, the whole Countrey is ſtrangely overflowne and overborne with wickedneſſe, with filthineſſe of ſpeech, with beaſtlineſſe of actions; both Governours and Subjectes, both Prieſts and Friers, each ſtriving as it were with other in an impudentneſſe therein; even ſo farre forth, that what elſewhere would not bee tolerated, is there in high honour; what in ſome other places even a looſe perſon would be aſhamed to confeſſe, there Prieſts and Friers refraine not openly to practiſe. Yea if any man forbeare the like, they finde it very ſtrange and hold integritie for little better than fillineſſe or abjectneſſe. I cannot here forget the ſaying of an Italian Gentleman of very good qualitie, but in faction Spaniſh, at my firſt entry into Italy; namely, that the Italians were excellent men but for three faults they had: In their luſts they were unnaturall; their malice was unappeaſable; and they deceived the

whole world: whereto as for rare Corollaries in thoſe faculties, he might haue truely added, they ſpend more upon other than upon themſelves; they blaſpheme oftner than ſweare, and murther more than they revile or ſlaunder.

Notwithſtanding, this teſtimonie I yeild not onely willingly but gladly to them, (for what joy could it be, what griefe ought it not bee, to the heart of any man, to ſee men fall irrecoverably from the loue and lawes of the Creatour?) that at one time of the yeere, namely, at **Lent**, they are much reformed; no ſuch blaſpheming nor dyrtie ſpeaking as before; their vanities of all ſorts layd reaſonably aſide; their pleaſures abandoned; their apparell, their dyet, and all things elſe compoſed to auſteritie and ſtate of penitence: they haue dayly then their preaching with collections of almes, whereto all men reſort: and to judge of them by the outward ſhew, they ſeeme generally to haue very great remorſe of their wickednesſe. In ſo much that I muſt confeſſe, I ſeemed unto my ſelſe in *Italy* to haue beſt learned the right uſe of Lent; there firſt to haue diſcerned the great fruict of it, and the reaſon for which thoſe **Sages** at firſt did inſtitute it. Neither can I eaſily accord to the fancies of ſuch, as becauſe we ought at all times to lead a life worthy of our profeſſiō, think it therfore ſuperſtitious to haue one time wherein to exact or expect it more than other: but rather do thus conceive, that ſeeing the corruption of times and wickednesſe of mans nature it now ſo exorbitant, that an hard matter it is to hold the ordinarie ſort of

men at all times within the liſts of pietie, juſtice and ſobrietie; it is fit therefore there ſhould bee one time at leaſt in the yeere and that of reaſonable continuance, wherein the ſeaſon it ſelfe, the uſe of the world and practiſe of all men, (for even the Iewes and Turkes have their Lents although different,) the commandement of Superiours, the proviſion of fit meanes to aſſiſt therein, and in ſum, the very outward face and expectation as it were of all things, ſhould conſtrein men how wicked and reckleſſe ſoever, for that time at leaſt to recall themſelues to ſome more ſevere cogitations and courſes; leſt ſinne having no ſuch bridle to checke it at any time, ſhould at length wax head-ſtrong and unconquerable in them: and that on the other ſide being thus neceſſarily inured for a while, though but to make a bare ſhew of walking in the paths of vertue, they might afterwards perhaps more ſincerely and willingly perſiſt, (as cuſtome makes hard things pleaſant,) or at leaſtwiſe returne more readily againe unto them ſome other time. And verily I haue had ſundry times this cogitation in *Italy*, that in ſo great looſeneſſe of life and decay of diſcipline in thoſe parts, it was the eſpeciall great mercy and grace of God that the ſeveritie of Lent ſhould yet ſtill be preſerved, leſt otherwiſe the flouds of ſinne growing ſo ſtrong and outragious, and having no where either bound or banke to reſtraine them, might plunge that whole nation in ſuch a gulfe of wickedneſſe, and bring them to that laſt extremitie, which ſhould

leave them neither hope of better, nor place but for worse. Yea and was so farre from thinking the institution of Lent superfluous, or the retaining of it unprofitable; that I rather enclined to like the custome of the Greeke Church, who besides the great Lent have three other Lents also at solemne times in the yeere; though those other neither so long, neither yet of so strict and generall observation. Two things are farther to bee added in the honour of *Italy*. Their Nunneries seeme for the most part greatly reformed of that they haue beene, and of that they still are in Fraunce and other places; where their loosenesse of gouernment and often scandalls ensuing, do breed them a reputation cleane contrarie to their profession. And the reason why the Monasteries and Convents of Friers are not reformed there also, is a feare, they say the Pope hath, that over great severitie would cause a great number to disfrier themselves, and to flye to *Geneva* in hope of more libertie, which he esteemeth an inconvenience more to bee shunned than the former mischeife. Another thing very memorable and imitable in *Italy*, is the exceeding good provision of Hospitalls and houses of Pietie, for Old persons enfeebled, for poore folke maymed or diseased, for Gentilitie impoverished, for travailers distressed, for lewd women converted, for children abandoned; which the devotion of former times hath founded and enriched, and this present age doth very faithfully and discreetly governe. And if it were nor for those

Houses,

Houſes, in the number whereof, goodlineſſe, great revenews, and good order, I ſuppoſe *Italy* exceeds any one Countrie in the world; although it be incomparably alſo the richeſt Nation at this day of all the Weſt, by reaſon of their long peace and their neighbours long warres; yet conſidering that the wealth there is ſo ill digeſted, and ſo unequally divided in the body thereof, (the infinite and ever ſucking veines of their taxes and impoſts carying all the bloud to the higher parts, and leaving the lower ready to faint, to ſtarve and wither,) that it may be truely ſayd, the rich men of *Italy* are the richeſt, and the poore the pooreſt things that any one Country can yeeld againe, both which in a well policed eſtate were to be avoided: were it not I ſay for thoſe **Houſes** alone of **Pietie**, there would be more miſerie to be ſeene in thoſe parts, (which all that notwithſtanding, is ſtill great and exceſſive) than perhaps, in the pooreſt peaceable Country of Chriſtendome whatſoever. Beſides thoſe Hoſpitalls, they have alſo otheir *Monti pij*, for free or more eaſie loane to the poore; ſeeing *Italy* as all other places is infected with Vſurie.

But to come now to the view of their **Eccleſiaſticall Gobernement**, not ſo much as it is referred to the conduct of ſoules to their true happineſſe, though this be the naturall and proper end of that regiment; but rather as it is addreſſed to the upholding of the worldly power and glorie of their order, to the advancing of their part, and overthrow of their oppoſites, which

which I ſuppoſe be the poincts they now chiefly reſpect: I thinke I may truely ſay, there was never yet ſtate framed by mans wit in this world more powerfull and forcible to worke thoſe effects; never any either more wiſely contrived and plotted, or more conſtantly and diligently put in practiſe and execution: in ſo much that but for the naturall weakneſſe of untruth and diſhoneſtie, which being rotten at the heart abate the force of whatſoever is founded thereon, their outward meanes were ſufficient to ſubdue a whole world. Now as in every Art and Science there is ſome one or few firſt propoſitions or theoremes, on the vertue whereof all the reſt depend: ſo in their Art alſo they haue certein **Head Aſſertions**, which as indemonſtrable principles they urge all men to receive and hold. And thoſe are, That they are the Church of God, within which great facilitie, and without which no poſſibilitie of Salvation: that divine prærogatiue graunted to them above all other Societies in the world, doth preſerve them everlaſtingly from erring in matter of Faith, and from falling from God: that the Pope Chriſts **Deputie** hath the keyes of Heaven in his cuſtodie to admit in by Indulgence, and ſhut out by Excommunication as hee ſhall ſee cauſe: that the charge of all Soules, being committed to him, hee is thereby made Soveraigne Prince of this world exceeding in power and Matie. all other Princes as farre, as the ſoule in dignitie doth exceed the body, and æternall things ſurmount things temporall; and ſeeing that

that the End is the rule and commander of whatſoever doth tend unto it, and all things in this world are to ſerve but as inſtruments, and the world it ſelfe but as a paſſage to our everlaſting habitation; that therefore he that hath the ſoveraigne menaging of this high end, and the honor to be the ſupreame Conductor unto it, hath alſo power to diſpoſe of all things ſubordinate, as may beſt ſerve to it, to plant, to roote out; to eſtabliſh, to diſpoſe; to binde, to looſe; to alter, to diſpence; as may ſerve moſt fit for the advancement of the Church, and for the atchieving of the Soules fælicitie: wherein whoſoever oppoſe againſt him, whether by Hæreſie or ſchiſme, they are no other than very Rebels or ſeditious perſons; againſt whom hee hath unlimited and endleſſe power to proceed, to the ſuppreſſing, ruining and extinguiſhing of them by all meanes, that the common-wealth of God may flouriſh in proſperitie, and the highway to Heaven be kept ſafe and open for all Gods loyall and obedient people. In theſe poincts no doubt or queſtion is tolerable: and who ſo joyne with them in theſe, ſhall finde great connivence in what other defect and difference ſoever; this being the very touch-ſtone at which all men are to be tryed, whether they bee in the Church, or out of the Church, whether with them or againſt them. And by this plot haue their witts erected in the world a Monarchie more potent than ever any that hath beene before it: a Monarchie which entituling them *De jure* to all the world, layeth a ſtrong founda-

tion thereof in all mens conſciences, the onely firme ground of obedience in the world; and ſuch a foundation as not onely holdeth faſt unto them whatſoever it ſeazeth on, but workes outwardly alſo by engines to weaken and undermine the ſtate of all other Princes how great ſoever; and that in ſuch ſort, as by poſſeſſing themſelves of the principall places in the hearts of their ſubjects, (as being thoſe from whom they receive their principall good, even the happineſſe of their ſoules) to incite them upon very conſcience againſt their naturall ſoveraignes at pleaſure, and by writ of excommunication to ſubdue or at the leaſtwiſe greatly to ſhake whom they liſt, without fighting a blow, without leavying a Souldier: and laſtly a Monarchy which as it was founded by meere wit, ſo needeth not any thing but meere wit to maintaine it, which enricheth it ſelfe without toyling, warreth without endangering, rewardeth without ſpending, uſing Colleges to as great purpoſe as any other can fortreſſes; and working greater matters, partly by Schollars, partly by ſwarms of Friers, than any elſe could ever do by great gariſons and Armies; and all theſe maintained at other folkes charges; for to that rare poinct have they alſo proceeded, as not onely to have huge rents themſelues out of all forrein ſtates, but to maintaine alſo their inſtruments out of other mens devotion; and to advance their favorites under the faireſt pretence of providing for Religion, to the very principall præferments in forrein Princes **Dominions.**

That

That no man thinke it ſtrange, if finding the revenew of skill and cunning to bee ſo great, and her force ſo mightie, eſpecially where ſhee worketh upon ſimplicitie and ignorance; they encloſed heretofore all learning within the walls of their Clergie: ſetting forth Lady Ignorance for a great Saint to the Laietie, and thrining her unto them for the true mother of **Devotion**. And aſſuredly but for one huge defect in their policie, which was hard in regard of their owne particular ambitions, but otherwiſe not impoſſible to be avoyded; that they chuſe their Popes lightly very old men, and withall indifferently without any reſtraint out of all families and nations, whereby they are continually ſubject to double change of government; the ſucceſſor ſeldome proſecuring his anteceſſours deviſes, but either croſſing them through envy, or abandoning them upon new humour; it could not have beene but they muſt haue long ſince beene abſolute Lords of all; which defect notwithſtanding ſo ſtrong was their policie by reaſon of the force of their cordiall foundation, that no Prince or Potentate ever oppoſed againſt them, but in fine even by his owne ſubjects they eyther maſtered him utterly, or brought him to good conformitie by great loſſe and extremitie; till ſuch time as in this latter age the untruth of the foundation it ſelfe being ſtoutly diſcovered, hath given them a ſore blow; and changing in great part the ſtate of the queſtion hath driven them to a reenforcement of new inventions and practiſes.

Howbeit thoſe poſitions being the ground of their ſtate, and the hope of their glorie, in them they admit no ſhaddow of alteration, but endeavour ſtill *per fas & nefas*, even by all **Meanes** in the world to **ſtrengthen them**; and among their manifold Adverſaries hate them **moſt** of all other, who have laboured moſt in ſapping of that foundation. And ſeeing that by reaſon of this bookiſh age, they have not that helpe of ignorance which in times paſt they had: they caſt about gently to ſoake and ſettle them in mens perſwaſions and conſciences another way. They tell men that the very grounds whereon we build on our perſwaſion of the truth of Chriſtianitie it ſelfe, are no other than credible; that the prooſe of the Scripture to bee the Word of God, can be no other at this day than probable onely: it being unpoſſible for any wit in the world to produce an exact neceſſarie and infallible demonſtration, either that St. PAVL had his calling from above, or that thoſe Epiſtles were of his owne writing; ſo likewiſe in the reſt. And that the chiefe prooſe wee have thereof is the teſtimonie of the Church: a thing which even their adverſaries are forced to confeſſe. Now that this probable perſwaſion of the truth of Chriſtianitie doth afterwards grow into an aſſuredneſſe thereof, this iſſueth from the inward operation of Gods Spirit; the guift whereof is faith: and that faith being a knowledge not of **Science** but of **beliefe**; which ſearcheth not by diſcourſe the particular neceſſitie of the veritie of the things which are delivered, but relyeth

relyeth in a generall upon the approved wisdome, truth and vertue of him that doth deliver them: Surely whosoever will needs haue necessarie proofe of the severall articles of his Religion doth but wittily deceive himselfe; and by overcurious endevour to change his Faith into science, but lose that which he seekes to perfect. If then without faith no possibilitie of salvation, surely needs must this bee the highway to perdition. Now seeing that Christianitie is a doctrine of faith, a doctrine whereof all men even children are capable, as being to bee received in grosse, and to be believed in the generall; the high vertue whereof is in the humilitie of understanding, and the merit in the readinesse of obedience to embrace it, (for these haue beene alwayes the true honours of faith,) and seeing the outward proofs thereof are no other than probable, and of all probable proofs the Churches testimonie is most probable: What madnesse for any man to trie out his soule and to wast away his spirits in tracing out all the thorny paths of the Controversies of these dayes, wherein to erre is a thing no lesse easie than daungerous, what through forgerie abusing him, what through sophistrie beguiling him, what through passion, partialitie, and private interest transporting him; and not rather to betake himselfe to the high path of truth, whereunto God and Nature, reason and experience, doe all giue witnes, and that is, to associate himselfe unto that Church, whereunto the custodie of this Heavenly and Supernaturall truth, hath beene

from Heaven it ſelfe committed; So that two things onely are to bee performed in this caſe: to weigh diſcreetly which is the true Church; and that being found, to receive faithfully and obediently without doubt or diſcuſſion whatſoever it delivereth.

Now concerning the firſt point, ſome doubt might be made if there were any Church Chriſtian in the world to be ſhowne, which had continued from CHRISTS time downe to this age without change or interruption, theirs onely excepted.

But if all other have had eyther their end and decay long ſince, or their beginning but of late; If theirs being founded by the Prince of the Apoſtles with promiſe to him by CHRIST, that Hell-gats ſhould not prevaile againſt it, but that himſelfe would bee aſſiſting to it till the conſummation of the world, haue continued on now to the end of Sixteene hundred yeers with an honourable and certeine line of neere two hundred and fourtie Popes all ſucceſſours of St. PETER, both Tyrants and Traytors, both Pagans and Heretikes, in vaine wreſting, raging, barking, and undermining; if all the lawfull generall Councels that ever were in the world, being the venerable Senats of Gods Officers and Miniſters, have from time to time approved, obeyed and honoured it, if God haue ſo miraculouſly bleſſed it from above, as that ſo many ſage Doctors ſhould enrich it with their writings, ſuch armies yea millions of Saincts with their holineſſe, of Martyrs with

with their blood, of Virgins with their puritie should sanctifie and embellish it; if their Church have bin a ruine alwayes to them that opposed against her; a stay, repose and advancement to all her followers; if even at this day in such difficulties of unjust rebellions and unnaturall revolts of her neerest children, yet she stretches out her arms to the utmost corners of the world, newly embracing whole Nations into her bosome; if lastly in all other opposit Churches whersoever, there be nothing to be found but inward dissention and contrariety, but change of opinions, uncertenty of resolutions, with robbing of Churches, rebelling against Governors, confusion of orders, nothing to be attended but mischiefe, subversion and destruction (which they haue well deserved and shall assuredly have:) whereas contrariwise in their Church the Vnitie undivided, the obedience unforced, the unalterable resolutions, the most heavenly order reaching from the heighth of al power to the very lowest of all subjection, with admirable harmony and undefectiue coresponden ce, all bending the same way to the effecting of the same worke, do promise no other than continuance, encrease and victorie: let no man doubt to submit himselfe to this glorious Spouse of God: on whose head is the blessing of God, in whose hand is the power of God, under whose feet are the enemies of God, and to whom round about do service all the Creatures of God. This then being accorded to be the true Church of God, it followeth that shee be reverently obeyed

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in all things without farther disquisition: having the warrant that hee that heareth her, heareth Christ, and whosoever heareth her not, hath no better place with God than a Publican or Pagan. And what follie were it to receive the Scripture upon credit of her aucthoritie, and not to receive the interpretation of it upon her aucthoritie also and credit? And if God should not protect his Church alwayes from errour, and yet peremptorily commaund men alwayes to obey her, then had he made but very slender provision for the salvation of mankind, to whom errour in matter of faith is certaine damnation: which conceipt of God (whose care of vs even in all things touching this transitorie life is so plaine and eminent) were ungratefull and impious. And hard were the case, meane had his regard beene of the vulgar people, whose wants and difficulties in this life will not permit, whose capacitie will not suffice to sound the deep and hidden mysteries of divinitie, to search out the truth of these intricate controversies, if there were not other whose authoritie they might rely on. Blessed therefore are they which beleeue and have not seene: the merit of whose religious humilitie and obedience, doth exceed perhaps in honour and acceptance before God, the subtill and profound knowledge of many other. And lastly, if any man either in regard of his vocation, or by reason of his leasure list to studie the controversies, take he heed that he come not with a doubtfull mind unto them; for diffidence is as the sinne of Rebellion:

bellion: let him be ſtedfaſt in faith; let him ſubmit his owne reaſon to the Churches authoritie, being the houſe of God, the pillar and ground of truth; let him be faſt and unmoueably built on that foundation; and let his end be onely this, to furniſh and arme himſelfe in ſuch ſort as to bee able to withſtand and overthrow thoſe Hæretikes, whom hee ſhall at any time eyther chuſe or chaunce to encounter. This is the maine courſe of their perſwading at this day, whereby they ſeeke to reeſtabliſh that former foundation.

In the unfolding whereof I haue beene the longer, becauſe triall hath taught mee, that not by ſome mens private election, but as it ſhould ſeeme, by common order, direction or conſent, they haue relinquiſhed all other courſes, and hold them to this as the moſt effectuall meanes in the way of perſwaſion to inſinuate their deſire, and to worke their deſein. In conſidering whereof there commeth into my mind that diverſitie which a wiſe Philoſopher hath intimated in the witts of men, that ſome are of ſo ſharp, deep, and ſtrong diſcourſe, that they yeild not their firme aſſent to any thing till they haue found out either ſome proper demonſtration for it, or ſome other certeine proofe whereon to ground it aſſuredly: other are by nature ſo ſhallow and weake in that faculty, that they feare always errour in working with it, and therefore doe more willingly accord to whatſoever ſome of account for wiſdome do barely affirme, than to any thing that reaſon alone (which they ſuſpect) enforceth.

Now these later exceeding the other as farre in number, as in worthinesse and honour of nature they are exceeded by them: The Romanists taking a course so fitting to the feeble and fearfull humour of this sort, do greatly sway with them: whereas if they meet with one of the former more tough constitution, that will not be caried away with these plausible declamations, nor yeild his assent in grosse, without particular examination, they bestow small cost on him, as having small hope to prevaile. Wherein I hold them wise in the rules of policie; that having found by certeine and infallible experience, that the ignorance of the Laictie was the chiefest and surest sinew of their greatnesse and glorie, they now being not able to keepe them longer in that blinde ignorance, doe cunningly endeauour so to leade them out of the former, as to enter them withall into a second kinde of ignorance; that being not content to see utterly nothing, at leastwise they may bee perswaded to resigne up their owne eyesight and to looke through such spectacles as they temper for them.

This being the maine ground-worke of their policie; and the generall meanes to blinde and establish it in the minds of all men; the particular **wayes** they hold to **Ravish all affections and to fit each humor**, (which their jurisdiction and power being but perswasiue and voluntary, they principally regard,) are well-nigh infinite: there being not any thing either sacred or prophane, no vertue nor vice almost, no things of how

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contrarie condition ſoever; which they make not in ſome ſort to ſerve that turne; that each fancie may be ſatisfied, and each appetite find what to feed on. Whatſoever either wealth can ſway with the lovers, or voluntary povertie with the deſpiſers of the World; what honour with the ambitious; what obedience with the humble; what great imployment with ſtirring and mettald ſpirits, what perpetuall quiet with heavie and reſtive bodies; what content the pleaſant nature can take in paſtimes and jolitie, what contraywiſe the auſtere mind in diſcipline and rigour; what love either chaſtitie can raiſe in the pure, or voluptuouſneſſe in the diſſolute; what allurements are in knowledge to draw the contemplatiue, or in actions of State to profeſſe the practike diſpoſitions; what with the hopefull prærogatiue of reward can worke; what errours, doubts, and daungers with the fearefull; what chaunge of vowes with the raſh, of eſtate with the inconſtant; what pardons with the faultie, or ſupplies with the defectiue; what miracles with the credulous, what viſions with the fantaſticall; what gorgeouſneſſe of ſhews with the vulgar and ſimple, what multitude of Ceremonies with the ſuperſtitious and ignorant; what prayer with the devout, what with the charitable workes of pietie; what rules of higher perfection with elevated affections, what diſpenſing with breach of all rules with men of lawneſſe conditions; in ſumme what thing ſoever can prevaile with any man, eyther for himſelfe to purſue, or at leaſt wiſe to loue, reve-

rence or honour in another; For even therein alſo mans nature receiveth great ſatisfaction;) the ſame is found with them, not as in other places of the World, by caſualtie blended without order, and of neceſſitie; but ſorted in great part into ſeverall profeſſions, countenanced with reputation, honoured with prerogatiues, facilitated with proviſions and yeerly maintenance, and eyther (as the better things) advanced with expectation of reward, or borne with how bad ſoever with ſweet and ſilent permiſſion. What pomp, what ryot, to that of their Cardinalls? what ſeveritie of life comparable to their Heremits and Capuchins? who wealthier than their Prælats? who poorer by vow and profeſſion than their Mendicants? On the one ſide of the ſtreet a Cloyſter of Virgins: on the other a ſtie of Courtizans, with publike toleration: This day all in Masks with all looſeneſſe and foolerie: to morrow all in Proceſſions whipping themſelues till the bloud follow. On one doore an Excommunication throwing to Hell all tranſgreſſours: on an other a Iubilee or full diſcharge from all tranſgreſſions: Who learneder in all kind of Sciences than their Ieſuites? What thing more ignorant than their ordinary Maſſe Prieſts? What Prince ſo able to preferre his ſervants and followers as the Pope, and in ſo great multitude? Who able to take deeper or readier revenge on his enemies? What pride equal unto his, making Kings kiſſe his pantafle? what humilitie greater than his, Shriving himſelfe dayly on his knees to an ordinarie Prieſt? who difficulter

ficulter in diſpatch of cauſes to the Greateſt? who eaſier in giving audience to the meaneſt? where greater rigour in the world in acting the obſervation of the Church Lawes? Where leſſe care or conſcience of the Commandements of GOD? To taſt fleſh on a Friday where ſuſpition might faſten, were a matter for the Inquiſition? whereas on the other ſide the Sonday is one of their greateſt merketdayes? To conclude, never State, never Government in the world, ſo ſtraungely compacted of infinite contrarieties, all tending to enterteine the ſeverall humours of all men, and to worke what kind of effects ſoever they ſhall deſire: where rigour and remiſneſſe, crueltie and lenitie are ſo combined, that with neglect of the Church to ſtirre ought, is a ſinne unpardonable; whereas with duty towards the Church, and by interceſſion for her allowance, with reſpective attendance of her pleaſure, no Law almoſt of God or Nature ſo ſacred, which one way or other they find not meanes to diſpence with, or at leaſt-wiſe permit the breach of by connivence and without diſturbance.

But to proceed to the conſideration of their more **particular Projects** and more myſticall deviſes for the perpetuating of their greatneſſe. There was never yet State ſo well built in the world, having his ground as theirs hath in the goodwill of others, and not ſtanding by his owne maine ſtrength and power, that could longer uphold it ſelfe in flouriſhing reputation and in proſperitie, than it could make it ſelfe neceſſa-

rie to them by whom it ſubſiſted; all callings of men, all degrees in common-wealths, yea particular great perſonages, then waning in their greatneſſe, when they decay in their neceſſarineſſe to them from whom they haue it. Which the Papacie nothing ignorant of, nor neglecting, hath by ſecret and rare cunning ſo deepely engaged and intereſſed from time to time the greateſt **Monarchs** of Chriſtendome, in the vpholding of that ſtate, that without the Papacie ſundry of them haue no hope, and ſome no title to continue in their owne dominions. For to omit things more apparant and in the Eyes of all men, their prætended authoritie to excommunicate and depoſe them, to diſcharge ſubjects of all oath and bond of obedience, to oblige them under paine of damnation to riſe againſt them, to honour their murtherers, with the title of Martyrs, (for to that degree of eternity haue ſome of their ſect growne;) the effect of which proceeding, ſome great Princes haue felt and more haue feared, and few at this day liſt to put it to the adventure: the tempering with ſo unlimited power in **Princes Mariages**, by diſpencing with degrees by the Law of God and the World forbidden, by looſing and knitting mariages, by deviſe at pleaſure, by legitimating unlawfull and accurſed iſſue, and therby advancing into thrones of Regalitie, oftentimes, baſe, ſundry times adulterous, yea and ſometimes inceſtuous and perhaps unnaturall offſpring; doth not reaſon fore-tell, and hath not experience adverred, that both the partners in ſuch

ſuch marriages, and much more their whole iſſue are bound in as ſtrong a bond to the upholding of the Popes infinite authoritie and power, as the honour of their byrth, and tittle of their Crownes are worth? It was a ſeely conceipt in them who hoped that Queene MARIE would not reſtore the Popes authoritie in England by reaſon of her promiſe, when a greater bond to her than her promiſe did preſſe her to it. What man ever in the world ſtucke faſter to his choſen friend than the late K. PHILIP of *Spaine* to the **Papacie**, (notwithſtanding with the Popes themſelues his often jealouſies and quarrells:) having ordeined moreover that all his Heires and ſucceſſours in the ſtate of the Low-Countries by vertue of his late tranſport ſhall for ever in their entry into thoſe **Signories** take an oath for the maintaining of the Papacie and that Religion? Is not the reaſon apparent that if the Papacie ſhould quaile, his onely ſon with whoſoever deſcend of him are diſhonoured and made uncapable as in way and right of deſcent of thoſe great States and Kingdomes which now he holdeth; yea and a fire kindled in his owne houſe about the tirle to them? Neither is it to be admitted into any conceipt of reaſon but that this young King will be as ſure to the Papacie as his Father, being borne of a Marriage prohibited by God, abhorred haply by Nature, diſapproved by the World; and onely by Papall authoritie made allowable.

For, for my part, I hold that opinion not unprobable,

probable, that the marriage of Vncle and Niece (as it was in this caſe) is contrary to the Law of Nature, and not Gods poſitiue Law onely: ſeeing the Vncle hath a ſecond right and place of a Father. But howſoeuer that poinct ſtand, wherein I dare not affieme ought, it is cleerly contrarie to ſuch a poſitiue Law of God, as the reaſon and cauſe whereof muſt needs continue till the diſſolution of the world or overthrow of mankind; and therefore in reaſon and Law no way abrogable or diſpenſable with, but by the ſame or an higher authoritie than that which firſt did make it: that the Pope need not thinke they doe him apparent wrong, who inveſt him with the Title of that man of power, who ſitting in the Temple of God, exalteth himſelfe above God. For what may it ſeeme elſe, bearing himſelfe for Head of the Church, to take upon him to cancell or authentically to allow of the breach of Gods Law, without having his expreſſe and præciſe warrant for ſo doing? Though I am not ignorant, that they haue diſtinctions for all this: which were a merry matter if Sophiſtrie were the proper ſcience for Salvation. But by this and ſome other mariages theſe ſtrange relations of alliance haue growne, that K. PHILIP *the ſecond*, were he now aliue, might call the *Archduke* ALBERT both brother, couſin, nephew, and ſonne; for all this was he to him eyther by bloud or affinitie; being Vncle to himſelfe, couſin-germain to his Father, husband to his Siſter, and father to his Wife. And to come a ſtep neerer home, the

the ſame rule of policie made me ſtrongly conjecture till that now God by death hath prevented that miſchiefe; howſoever the Pope hitherto what for feare of ſcandalizing, what for other reſpects, made ſhew not to be forward to conſent to an entended mariage betweene a married King and his Miſtreſſe, much leſſe to legitimate the children adulterouſly begotten, by finding nullities on both ſides in the former marriages, (things made on purpoſe, as he knoweth, to cloke a falſhood;) that yet notwithſtanding himſelfe or his ſucceſſour would yeild to it in the end, if any colour in the world could be laide upon the matter to ſalve the credite of his not erring ſea, and he might ſee good hope for that race to prevaile: yea and it may yet be that in ſome other match he will guide that ſtreame into the ſame courſe: that ſo deriving the ſucceſſion alſo of this other great Kingdom, upon iſſue, whoſe title muſt hold of his legitimation, he may be better aſſured of it than he hath beene hitherto; and have them for ever moſt firm & irreconcileable adverſaries, to all ſuch whether ſubjects or neighbours or whoſoever, as ſhould oppoſe againſt his Soveraignitie and unſtinted power; ſo ſearching and penetrant is the cunning of that Sea; to ſtrengthen it ſelfe more by the unlawfull marriages of other men, than ever Prince yet could do by any Lawfull marriage of his owne.

The **Diſpenſing with oaths** and diſcharging from them, eſpecially in matters of Treatie betweene Princes and States: is a thing ſo repug-

nant to all morall honeſtie, ſo injurious to the quiet and peace of the world, ſo odious in it ſelfe, ſo ſcandalous to all men, that it may be they adventure not to play upon that ſtring in this curious age ſo often as heretofore, for feare of diſcording all the reſt of their harmonie.

Cleare it is that heretofore this made them a neceſſary helpe for all ſuch Princes, as eyther upon extremitie were driven to enter into hard conditions, or upon falſhood and diſhoneſtie deſired to take their advantage againſt their neighbours when it was offered. Which Princes having no meanes to ſalve their Credit with the World, but onely by juſtifying the unholineſſe of their act, by the Popes holy aucthoritie interpoſed in it; were afterwards tyed firmly to adhære unto him. And this was the caſe of FRANCIS *the firſt*: with whom immediately upon his oath given to CHARLES *the fifth*, for performance of the Articles accorded at his delivery, CLEMENT *the ſeventh* diſpenſed; and by probable conjecture had promiſed him to diſpence with his Oath before-hand, upon hope alſo whereof he tooke it. The effect was for the Popes behoofe, that ever after there was ſtrict loue & intelligence between them; teſtified finally to the World by that famous mariage betweene the Son of the one and the kinſwoman of the other. And verily though I hold in generall too much ſuſpiciouſneſſe as great a fault and as great an enemie to wiſedome, as too much credulitie; it doing oftentimes as hurtfull wrong to friends, as the other doth

doth receiue wrongfull hurt from diſſemblers: yet viewing the ſhort continuance of ſworne Leagues at this day, the ſmall reckoning that Princes make of Oathes ſolemnly taken whether to neighbours or ſubjects, not faith but profit beeing the bond of alliance and amitie, which altering once, the other haue no longer during, it maketh me thinke not unpoſſible that the Popes unlimited fingers may bee ſtirring even at this day more often in ſecret, in uniting thoſe knots of the bonds of conſcience, than the world is ware of, at leaſtwiſe that by authoritie and imitation of his example Princes aſſume unto themſelves a like facultie of diſpenſing with their owne Oathes, whenſoever they can perſwade themſelves it is behooffull unto their kingdomes, as he when to his Church. But howſoever that ſtands, this is very apparent, that by this doctrine and policie, the Popes oppoſites and enemies, eſpecially the **States** and **Princes** of the **Reformed Religion**, are ineſtimably præjudiced; beeing reduced hereby to a continuall incerteinty and confuſion in all their weightieſt actions, counſells and reſolutions, there being a warrant dormant for all men to breake league and oath with them, and no neede of particular diſpenſation from his Holineſſe; their Church long ſince by her rules, and ſome of great reckoning among them more lately by their writings, having publiſhed and preached to all the world, that Faith given to Hereticks is not to be

kept; that leagues with them are more honorable in their breaking than in their making; denying that right unto Princes of Christian profession, which Christians unto Heathen, the Heathen one to another of how different Religion soever, yea all honourable Princes unto very Traytours and Rebels haue alwayes kept inviolable. And surely if Father PARSONS at his late comming to Rome pretending to make peace betweene the English Schollars and the Iesuits, (who were charged with much indirect dealing and large imbeazeling) and setting downe certaine articles betweene them to that purpose, whereby each part should be bound to desist impugning of the other, did by handling the matter as is said with such sleight and conveiance, (imitating therein a rule of fast on the one side and loose on the other in the ground of their order) as first to sweare the Scholars to obserue that which was their part, and afterwards to leave the Iesuits unsworne to theirs; effect his secret and ambitious intent, and to the great griefe of the Scollars make the Iesuits their Governours: what other account can be made of these peaces and leagues betweene those of the **Romane** and of the **Reformed Religion**, but that the one side being tied by oath, and the other left free: (for so are they taught;) they shall so farre forth onely haue performance and continuance, as shall proue to the advantage in ease or profit of that partie which esteemeth it selfe left at libertie.

The sacred, the soueraigne instrument of justice among men, what is it, what can it bee in this world

but

but an oath, being the ſtrongeſt bond of Conſcience? this the end of ſtrifes particular, this the ſoder of publike peace, and the ſole aſſurance of amitie betweene divers Nations: which being made here below, is enrolled in his high Court whoſe glorious name doth ſigne it, who hath made no graunt of acceſſe to his Cœleſtiall palace, but to ſuch as hauing ſworne once, though it redound to their owne damage, yet ſwarve not from it; that nothing but miſchiefe can be præſaged to the world in this age moſt wretched, wherein perjurie hath ſo undermined the very tribunals of judgement, that it hath chaſed true juſtice out of the world, and left no place for a juſt man where to ſtand againſt the craftie. But what may be ſaid when he that ſitteth in the Temple of God, ſhall ſo farre advance himſelfe above God, as to diſpenſe with oaths made ſacred by the moſt holy and high name of God? when he that profeſſeth himſelfe the ſole Vmpire and Peace-maker of the World, ſhould cut in ſunder thoſe onely ſinews that hold peace together: when the Father of Princes and Prince of Religion ſhall carie himſelfe with ſo wicked partialitie and craft, as in diſſolving oaths by afflicting therein the part he hateth, and making the other perpetually obnoxious to him, to worke his owne certeine advantage from both: and laſtly by making that auncient bridle of the unjuſt, to be now an onely ſnare to entrap the innocent, ſhall impoſe that blemiſh upon the name of Chriſtianitie, which Pagans in their naturall moralitie haue abhorred.

I will not here omit one other great helpe, which caſualtie rather than cunning may ſeeme to haue wrought: it falling out often in the affaires of men, that where wiſedome hath furniſhed out ſundry aides and inſtruments, there ſome alſo doe frame themſelves as it were by chance, ſpringing out of the concurrence of divers accidents with the former. As at this day the **Greatneſſe of the Houſe of Auſtria**, extending it ſelfe well neere to all Quarters of Europe, and confining with many of the Popes principall adverſaries: who having long ſince upon the rich purchaſe which they had of the Weſt Indies, devoured in aſſured hope and conceipt the **Monarchy** of our **Weſterne-World**. And finding no fitter and more plauſible meanes to enlarge their temporall Dominion than by concurring with the Pope in reſtoring his ſpirituall; have linked themſelves moſt faſt with his ſea, and inveſting themſelves voluntarily with an office of their owne erection haue taken upon them to bee the Executioners of the Papall Excommunications; that having title from the Pope who giveth his Enemies ſtates *Occupanti*, and diſtracting their ſubjects from them upon feare of his curſe, the reſt they may ſupply out of their owne force and opportunities. And for this purpoſe hath bene erected and by them highly cheriſhed that ſuper-politike and irrefragable order as they compt it, of the **Jeſuites**, who couple in their perſwaſions, as one God and one Faith, ſo one Pope and one King; bearing the world in hand that there is no other meanes for the Church to

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ſtand but by reſting upon this pillar; and by uniting in this ſort all the forces of the Chriſtians, this the onely meanes to vanquiſh that **Arch-enemie of Chriſtianitie**: That the Italians may not brag to haue beene the onely men who haue ſubdued the world unto them by their wit, the Spaniards having proved ſo good ſchollars in their ſchooles, that though they ſollow them in their grounds of pretending their advancement of Religion, and in their Inſtruments of religious orders to practiſe mens minds with; yet in this they out-goe them; that they uſe the Popes weapons, lightenings, thunders, and terrours for inſtruments of their owne greatneſſe; and his hope of re-eſtabliſhing his ſpirituall reputation by them to the immoderate encreaſe of their ſecular power by him; that the Pope alſo himſelfe muſt in the end be conſtrained to caſt himſelfe into their armes, and to remaine at their devotion, acknowledging him thenceforth for his good Lord and patron, whom heretofore he hath governed and commanded as his ſonne. A poinct which as ſome of the miniſters of Spaine in the huffe of their pride have not beene able to hold in, but have braved the aſſembly of Cardinals to their beards, that they hoped ere long to ſee the day, that their Mr. ſhould tender halfe a dozen to the Pope to bee made Cardinalls at once, whereof he ſhould not dare to refuſe any one; and that the Cardinalls themſelves ſhould as little dare to chooſe any other Pope than whom he named: ſo their importunat preſſing of the Popes in theſe latter times

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to ſerue all their ambitious and raging turnes, and the long præjudicing of the libertie of the Conclaue in their elections, hath given them good aſſurance that they ſpeake as they meane, that their braggs are hopes, and theſe threats are purpoſes. But howſoever the great jealouſie and feare whereof, as being not now to learne the Spaniſh hautineſſe and inſolence, (who in the pride of their Monarchie are growne alſo to ſweare by the life of their King,) have extremely perplexed ſome of the later Popes; and driven them to very extraordinary and deſperate reſolutions; which they have paid for dearely; and in generall have made it enacted for a rule in that ſea, not ſo much to ſeeke the repairing of their forrein ſpirituall authorities (if it cannot be done but by meanes of ſo huge inconvenience,) as to ſtrengthen and make themſelves great in their temporal eſtate at home: Yet now ſeeing France beyond all hope of man reunited in it ſelfe, and likely to flouriſh as in its former proſperitie, whereby they ſhall be able ſo to balance theſe Monarchs as to make that part the heavier, to which they ſhall propend (an auncient rule and continuall practiſe of that ſea) I ſhould not greatly doubt, but that they will bee content againe, henceforward ſo long as matters ſtand in termes they do, to entertaine that good correſpondence with the **House of Austria**, as to ſerve them with their Excommunications, that they may bee ſerved by them with their Executions. The ſweetneſſe whereof as the Spaniard hath long ſince taſted in effect, having ſeized on Navarre

varre by that onely pretence; and of later times in high conceipt and hope; truſting to haue embraced both France and England by the ſame meanes: ſo doubt I not but that other branch of the **Houſe of Auſtria** in Germanie, which hath engroſſed and in a manner entailed to their houſe ſo many elective States, the Empire, the Kingdomes of Bohemia with his dependances, and of Hungarie, and are likely alſo to draw in the Princedome of Tranſilvania; whenſoever they ſhould attaine quiet and ſecuritie from the Turke, (which hath no great unlikelihood to bee compaſſed in ſhort time) would take the ſame courſe againſt the Proteſtants of Germanie; having ſo many Prælates and other there to aſſiſt them, (who by rooting out the Proteſtants out of all their States have prepared a good ground for ſuch a future exploit): Howſoever the Pope himſelfe doe yet forbeare his thunders, having learned by his loſſe elſewhere, that it argueth in theſe actions more courage than wit, to make a noiſe ere the blow be ready. Now as theſe are the hopes of the **Houſe of Auſtria**, for the enlarging of their eſtate and moleſting of their neighbours: ſo for the entertaining of perpetuall unitie and love amongſt themſelves, they uſe the graund præſervatiue and helpe of marriage, the onely ſure bond of amitie in the world: in ſo much that by continuall intermarying among themſelves, they remaine ſtill as brethren all of one family, and as armes of the ſelfe-ſame body. Theſe take I to be the meanes, whereby the Papacie hath aſſured ſo

many of the greateſt unto it.

To deſcend from which to thoſe that are next them in degree, the **Nobilitie** and other perſons of worth and qualitie; the Papacie is not diſprovided of his inſtruments to worke upon theſe alſo; it hath his baits to allure them, his hookes to retaine them. I will not ſtand much upon the benefit which their **Confeſſion** doth herein yeild them, whereby prying into the hearts and conſciences of all men, they attaine knowledge of the ſecrets, they found the diſpoſitions, they diſcouer the humours of all the moſt reſpective and able perſons, of what Country, or calling, place or qualitie ſoever. A matter of ſingular conſideration in the menaging of affaires of principall importance for the well-guiding of Counſells: the ignorance thereof being cauſe of error in the wiſeſt deliberations, and of uncerteine ſucceſſe in the moſt grounded reſolutions. To omit the great wealth which they heape thereby, perſwading their penitents eſpecially in that onely houre of agony and extremitie, to ranſome their ſinnes committed againſt God by conſecrating their Goods unto the Church of God: whereby they have prevailed in all places ſo farre, the Ieſuits above all other, who are noted and envied by other orders of Friers for engroſſing the commoditie of being rich mens confeſſours, where good is to be done; with whom their pranks in that kind have beene ſo rare and memorable, that moſt States at this day have beene forced by publike order to limit the proportion of that kind

kind of purchaſe. For in that caſe they can eaſily extenuate thoſe other helps of **Indulgences** and of **Requiems** at their priviledged Altars, and yet without touch of the Popes Omnipotencie.

They compt them but ſimple folke that cannot uſe their ſeverall deviſes without croſſing one the other how contrarie ſoever. They can tell them that it may be for want of contrition in themſelves, thoſe ſoveraigne pardons wanted a fit ſubject to worke on: and ſo for the other after-helpe; the want of intention in the Prieſt, may fruſtrate the Maſſe of that prærogatiue of vertue; whereby their ſoules may perhaps fry in Purgatory: when their friends ſhall imagine they ſhine in glorie. That the onely ſure way of having good, is by doing good: and what good to be done at death, but the beſtowing well of his goods? and where better beſtowing them, than upon him that gaue them? and to God they are given, when they are given to his Miniſters.

Neither yet will I other than mention onely the helpe which the **choiſe** of their **Cardinals** doth yeild herein: whom chooſing in great part out of the moſt noble and potent families, that either voluntarily deſire it, or can be induced to accept it; they both give good ſatisfaction to all forrein Nations, but eſpecially hold Italy to them in deepe devotion; and ſtrengthen themſelves with the favour and ſupport of thoſe mens kinreds, whom they have placed in the next ſtep to the top of their glorie: Yea and often times by meanes of theſe Cardinalls their aſſured inſtruments, they

insinuate themselves into the swaying of the government of those States wherein eyther by their Nobilitie or other worth they beare authoritie. A policie of long usage and observed by many. The same also though not in the same high degree, they have wrought and do still worke in those Realms which acknowledge theyr **Romane Supremacie**, by the ordinarie Bishops and other Prælats advaunced in them. Who on the one side having sworne obedience to the Pope; on the other side having voice in the high Courts of Parliament (as representing the first of the three estates of the Kingdoms,) and otherwise also employed in weightiest affaires; have carried themselves with that doubleness in their two-fold dutie, as that still the Popes greatness hath beene upheld to their utmost power.

For which cause some States, as the Venetians by name, to countermine that foreine policie with an inward provision, whensoever any of their Gentlemen set foot into that course, they dismisse them thence-forward even from those graund Councells, whereinto theyr very byrth-right and Familie did give them entrance,

But Iewells are rare, and for few mens wearing. Such are the honours of Cardinals, being made Kings Companions. The multitude and diversitie of men of spirit and qualitie requireth store also and **Varietie** of competent **Preferments** to enterteine them with in good content and correspondence: a thing in all States of very necessarie and chiefe regard. Wherein although the

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Papacie may ſeeme at the firſt bluſh to have no furniture extraordinary above other Princes, ſave onely in one kind, for men of Eccleſiaſticall calling; (by which he is able to advance men of learning incomparably above any other Prince in the world, as having well-nigh all the Biſhopricks & Abbeys in Italy with other Church livings, almoſt halfe the benefices in Spaine, very many Eccleſiaſticall præferments of all ſorts in other Countries at his beſtowing:) yet if we looke into the uſe and practiſe of theſe times, it will well appeare that even by Eccleſiaſticall Livings hee partly accommodateth and partly ſuffers (as by his Grace) to be accommodated, all profeſſions and ages, though neither fit nor very capable of Eccleſiaſticall order; what by diſpenſations or tolerations to be adminiſtrators of Abbeys, Biſhopricks and other benefices, as is uſed in France; what as in Italy and Spaine, by aſſignations of yeerly penſions out of their revenues: which being ſo great as there they are, they may eaſily; and having hope of expiring, they may contentedly beare. And moſt of this out of the dominions and territories of other Princes, and without any charging or impoveriſhing of his owne: A choiſe and refined piece of high quinteſſence of wit, which never yet any State could ſo diſtill their braines as to aſpire to beſides the Papacie. To let paſſe the infinit number of honours and livings, what Eccleſiaſticall, what ſubordinate and miniſteriall to them; and what alſo in part temporall, as belonging to the Knights of the holy orders, which are

many: all which although not directly in his owne donation, yet in that they have their right either grounded upon, or greatly favoured and continued by his Religion, and in the decay of that (as experience hath shewed) were likely also to quaile; are strong props to the upholding of the glorie of the Papacie; arming so many tongues and hands in the defence thereof, as either are or have hope to be advanced by it, and each drawing his kindred, friends, and followers with him. A sweet enchaunter and deceiver of men is the hope of honour and worldly profit, which lulling oft, even in the better sort, the Conscience asleepe, doth awaken withall and sharpen the wit, to find out arguments for the proving of that conclusion which affection beforehand hath framed; and by custome and continuance engendreth in them a perswasion that they have done well in that, which at the first their owne knowledge could say was otherwise. How powerfully then may it sway with that other sort of men, whose belly being their God, maketh their appetite their sole Religion? which if the experience of former times have not sufficiently affirmed; it were to be wished perhaps, that more fresh proofe might have beene given thereof once againe in this Kingdome of France: where some of the wisest and chiefe have thought, that if the King should accord to the Clergies late supplication, to bestow Church livings upon fit men and onely of Ecclesiasticall calling; those Princes and Peers which now in regard of that particular commoditie which they

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reap from the Church in tearmes it ſtandeth, have unſheathed their ſwords in defence thereof, would ſoone turne them another way, to the utter razing of it, that they might ſatisfie their greedines with the ſpoile of that State, whoſe pay they could no longer have.

But for the **Clergie** themſelves, who are in all places under the Papacie great in number and power, they are moſt firmely aſſured to that Sea; what by the multitude of exemptions and **Prerogatiues** above the Temporaltie, which under the Popes protection they ſecurely enjoy; what with expecting of no other than utter ſaccage and ruine, if the oppoſites of the Pope ſhould happen to prevaile: ſo undiſcreet and violent hath beene their carriage in moſt places, where they have beene able either to bring or pull in alſo their Reformation. Yea herein alſo it hath befallen, as in ſome other things, that not only caſuall, but even meere croſſe accidents haue redounded to the Popes great advantage & benefit: this great part which in this age hath beene raiſed againſt him, having wrought this effect, to make the reſt more firme, more ſerviceable, and more zealous towards him. In ſo much that whereas in France in former times he was ſmally regarded of any, but ſtomacked at by the Princes, impeached, abridged, and appealed from by the Prælates, and laſtly either deſpiſed or neglected by the people: the hatred and rancour conceiued againſt his adverſaries, (which being firſt kindled by eagerneſſe of oppoſition, is now by long continuance therein moſt ſtrongly ſettled, have produced effects of cleane contrary nature:

ture: the Princes and Cities have joyned in holy league for the upholding of him; the people with all furie have raged, have fought againſt, have murdered and maſſacred his oppoſites in all places; and the Clergie of Fraunce which heretofore hath withſtood him in many better Councels doth now call mainely for his late **Councell of Trent**, reiected over all the world ſaving Spaine and Italy, to be admitted and eſtabliſhed over all that Kingdome. A Councell of all other moſt ſervile and partiall to him, and carried by him with ſuch infinit guile and craft, without any ſincerity, upright dealing or truth, as that themſelves will even ſmile in the triumph of their owne witts, when they heare it but mentioned, as at a Maſter ſtratagem. Yea ſo ſtrongly hath this oppoſition faſtned his Clergie to him, that the name of a generall Councell is now the moſt plauſible, which in former times was the moſt fearefull thing to him in the world; and whereunto hee was never brought with any better good-will than an old bitten Beare is drawne to the ſtake to be bayted by his enemies, who dare tug him in Companie, at whom in ſingle they ſcarce durſt barke: ſo powerfull is the nature of all oppoſition to encreaſe deſpite and hatred againſt the enemy; and to make friends eſpecially thoſe that are intereſſed in the ſame cauſe, to cleave more cloſe together. Yea rather ſo wiſe is the ever admirable Creator even in all his works of what nature ſoever, as to temper the very accidents of the life of man with ſuch proportion and counterpoiſe, that no proſperitie without his inconvenience, no adverſitie without his comfort, to chaſe

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out of mans life Securitie and Deſpaire, the onely enemies of all vertuous and honourable courſes.

To each thing hath the goodneſſe of that wiſe Architect imparted a peculiar badge of honour, that nothing ſhould bee deſpicable in the Eyes of other. The Princes in Majeſtie and ſoveraigntie of power; the Nobilitie in wiſedome and dominative vertue together with the inſtruments thereof, as Riches, Reputation, Allies and followers, and the people in their multitude are reſpectable and honourable. Which **Multitude** being of ſo great conſequence in matter of State; the policie of the Papacie hath in no wiſe neglected; but provided both reaſonable entertainement for them, and fit means alſo to practiſe and worke upon them. Here come in thoſe heapes of theyr **Religious Orders**, that multitude of Friers, which abound in all places, but wherewith Italy above all doth ſwarme. A raee of people in former times Honourable in their holineſſe; now for the moſt part contemptible in their wickedneſſe and miſerie: alwayes praying, but with ſeldome ſigne of devotion; vowing obedience, and ſtill contentious; chaſtitie, but yet moſt luxurious; povertie, yet every where ſcraping and covetous: Which I ſpeake not of them all, there being many among them of ſingular pietie and devotion in their way: but of the farre greater part as they are generally reputed where-ever I have beene. But to returne to the ayd which the Papacie doth reap from them. The onely contentfull care that the ordinary ſort of men entertaine in this World, is in **Providing for their Children**, to leave them

in good eſtate, and not inferiour but rather above their auncestours: which thoſe that have many, being not able to performe for all; it is a great eaſe to them, (and ſuch an eaſe as even Princes and great Peeres themſelves ſome times diſdaine not, but are rather glad of,) to diſcharge their hands of ſome of them, eſpecially of ſuch as by diſgrace or defect of nature are eyther more backward, or leſſe lovely than other, at an eaſie and ſmall rate, and yet with honourable pretence, namely by conſecrating them wholly to the ſervice of the Creatour, and providing an higher place for them in his cœleſtiall Kingdome. For ſuch is their opinion of theſe orders of religious and Angelicall perfection, as they uſually ſtyle them; the Friers alſo themſelves having names given them by their Governours, each according to his meritts importing no leſſe; and as they increaſe in their holineſſe, ſo proceeding in their titles, from **Padre Benedetto** to **Padre Angelo**, then **Archangelo**, **Cerubino**, and laſtly **Seraphino**, which is the top of perfection. But for their owne high conceipt of their perfection and meritts, this example may ſerve. I have heard one of their moſt reverend Capuchins for zeale, ſanctitie and learning, preaching in principall place before the Biſhop, in ſharpe reproofe of the forſaken crew of blaſphemous Gameſters, pray ſolemnly to God (though acknowledging himſelfe firſt in humilitie atgreat ſinner,) by his meritts and diſcipline, by the teares which his Eyes had often ſhed, by the chaſtiſement which with his cord hee had often given himſelfe, by thoſe many

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ſharp voyages, which for the love of God hee had made, becauſe they did grieve *Animam pauperis*, which was himſelfe, that if there were any which ſhould ſtill notwithſtanding his admonitions perſiſt in that wicked gameſtrie, he would ſtrike them ere that day twelve-moneth with ſome markable puniſhment: The ſame man another time in an extaſie of Charitie, (calling God, all his Angels and Saincts to witneſſe it,) to ſtrip himſelfe of all his meritts (though few hee acknowledged) before the little Crucifix there, embracing and kiſſing it; and to pray it to reward them upon his dearely beloved Auditorie; for whoſe ſakes hee was content alſo to be reputed the greateſt ſinner of all the aſſemblie.

Such being their perfection then, the deſiring it muſt needs iſſue from an honourable affection. Now although the Italian, being a thriftie menager, doe in his heart greatly repine at a Cuſtome of theyr Nunneries have of late brought uppe (being indeed conſtrained to it by the exceſſiue multitude which in the former reſpect are thruſt upon them;) which is, not to receive any Gentleman or merchants daughter without a dowrie of two hundred Crownes, and fifteene or twentie Crownes yeerely penſion during her life, and tenne Crownes yeerely rent to theyr houſe for ever; neyther admitt they of any mean mans daughter without ſome Crownes alſo in name of a dowrie at theyr Spirituall mariage to God, and thoſe ſhall be but ſerving-Nunnes to the former: yet finding of two charges this farre the eaſier, they are content to

ſwallow downe that, which by champing on they cannot remedie. But the orders of religious men bring them another eaſe alſo. It diſburdeneth their Country of an infinit number of diſcontented humors and deſpayring paſſions: Whoſoever in his deareſt loves hath prooved unfortunate; whoſoever cannot proſper in ſome other profeſſion which hee hath beene ſet to; whomſoever any notable diſgrace or other croſſe in his eſtate hath bereaved of all hope of ever riſing in this world; whoſoever by his miſcariage hath purchaſed ſo many enemies, as that nothing but his bloud can giue ſatisfaction to theyr malice: all theſe and many other reduced to like anguiſh of minde and diſtreſſe, or otherwiſe howſoever out of taſt with the world, have this haven of content always open and at hand to flee to; when they can finde no other place of repoſe to ſtand on, then reſolue they to goe Friers as they phraſe it. Yea whoſoever by his monſtrous Blaſphemie or other like villanie hath deſerved all the tortures and deaths in the world; if before the hand of Iuſtice lay hold upon him, hee voluntarily profeſſe himſelfe a Capuchine or Hermite, or of ſuch like ſtrict Order: the Pope doth forbid any further purſuit, as thinking his voluntary perpetuall penance ſufficient: and of this ſort is the greateſt part of their Gentlemen Capuchins: for ſo are the moſt of their order by byrth. Neither is this religious life (ſave in ſome very few orders) ſo ſevered from the world and the commodities thereof, but that it enjoyeth as many contents as a moderate minde need wiſh; and immoderate affections can finde

finde meanes alſo to ſatisfie themſelves at pleaſure: in ſumme, they are rather diſcharged of the toyles and cares, than debarred of the comforts and ſolaces of this life. Neither is there almoſt ſo meane a Frier among them, that hath not ſome hope to be Prior of his Convent; and then perhaps Provinciall of that reſort or Province; and laſtly, not unpoſſible that his good fortune may ſo accompanie, or his merits ſo commend him, as to attaine to bee Generall of all his order. The Generalls are as fit to be made Cardinals as any men: and finally ſundry of them within the memorie of man, have beene advaunced from the eminence of Cardinall dignitie, to the ſoveraigntie of Papall glorie.

Hope is a ſweet and firme companion of man, it is the laſt thing that leaveth him, and the higheſt things it promiſeth him; it maketh all toyles ſupportable, all difficulties conqverable. Now the multitude of theſe Orders, and good proviſion for them, being ſo great an eaſe to all ſorts of men in their private eſtates, as they generally accompt it: it muſt needs be a great bond of their affection to the Papacie, under which they enjoy it, as by whom alone thoſe orders are protected, and whom his Adverſaries doe ſeeke utterly to exterminate & ruine. That I ſpeake little of the particular perſons who enter thoſe orders, who draw thereby their whole race the more to favour that way, which in ſo infinite a number of them muſt needs be of great moment. And although againſt this might be objected with great reaſon, the ineſtimable damage which the publike doth thereby receive; as in Italy for ex-

ample, perhaps halfe the Land in many places thereof, and generally a full third, beſides their other availes, being appropriated to this ſort of people and other perſons Eccleſiaſticall; yea and of the people themſelves, perhaps a quarter of a Million at leaſt in that one Nation, having withdrawne hereby from all ſervice of Prince or people, Common-wealth or Country, and confined themſelves to the Cloyſter-life in Beads and Oraiſons, living wholy upon the Hony which the toyling Bee doth gather; which perhaps with an other quarter million of another ſect, (I may erre in both numbers, but I aime as neere the truth as by conjecture I can, proportioning the places where I have not beene with thoſe where I have) who have abandoned themſelves to an other trade, as idle but more wicked, devouring with mens goods their bodyes and ſoules at once; may be the cauſe that, that Country though as populous as it can well beare, yet comes manifold parts ſhort of that ſtrength which in former times it hath had, either for defence of it ſelfe, or offence of his neighbours, yet notwithſtanding theſe are theorems which few liſt to ſpeculate; the whole World running mainely to things ſenſible and perfect, and to that which profits them in their owne particular, though it bring with it a certaine hurt and finall ruine of the publike; without the ſafetie whereof to them that iudge things rightly, neither any particular eſtate can proſper.

But the benefit which the Papacie doth draw from theſe Friers, conſiſteth leaſt in this poinct in the

the accommodating and yeilding content to other: it ſtands in the **Multitude of Hearts, and Hands, of Tongues and Pennes,** diſperſing in all Countries, but united in his ſervice, of men of moſt fierie and furious zeale, who with unceſſant induſtrie and reſoluteneſſe incredible, give over no travaile, leave no exploit ſo difficult and dangerous unattempted, for the upholding of the Papacie, and advancing of that Religion, on which all their comfort and credit in this life, all their hope of prærogatiue in the life to come dependeth; being of the other ſide eſteemed for the moſt louſie companions, the moſt unprofitable drones, the moſt devouring Locuſts, the moſt Reprobate Ignoble Ignominious and wicked race, that ever the world was yet peſtered with, in ſumme, more vile than the very mire that they tread-on.

There was neuer yet State ſo well plotted in this World, or furniſhed with ſuch ſtore of inſtruments to imploy in the ſervice thereof, as to be able to practiſe and perſwade with the multitude otherwiſe than in their publike aſſemblings or other meetings, the Papacie onely excepted: who by reaſon of the infinity of theſe religious people, all made out of other folkes ſtuffe, and mainteined at other mens charge, is able and doth deale in particular and private, as occaſion requireth, with men, women and children of how meane eſtate ſoever, inſtructing, exhorting, confirming, adjuring, kindling them in ſuch ſort, as makes fitteſt for their drift and

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for the end they have propoſed.

The difference in force and effectualneſſe of operation betweene which private perſwaſions, and thoſe publike preachings, where the hearers according to the uſe of mans nature neglect that in particular which is commended to their regard in common; though eaſie to conceive; Yet they onely can ſufficiently perhaps eſteeme, who have ſeene a Frier an abandoner of the world, a man wholly rapt with divine affections and extaſies, his apparail denouncing contempt of all earthly vanitie, his countenance preaching ſeveritie, penance and diſcipline, breathing nothing but ſighes for the hatred of ſinne, his Eyes lifted upwards as fixed on his joyes, his head bowed on the one ſide with tenderneſſe of love and humilitie, extending his ready hand to lay hold on mens ſoules, to ſnatch them out of the fierie jawes of that gaping blacke Dragon, and to place them in the path that conducts to Paradiſe; when ſuch a man I ſay, ſhall addreſſe himſelfe to a woman, whoſe ſex hath beene famous ever for devotion and credulouſneſſe, or to any other vulgar perſon of what ſort ſoever, perſwading, beſeeching with all plauſible motions of reaſon, yea with ſighes of feare, and teares of love, inſtanting and importuning no other thing at their hands than only this, to be content to ſuffer God to ſave their ſoules and to crowne them with everlaſting happineſſe: which they ſhall certainely attaine by ranging themſelves with the heavenly Armie of God, that is, by adjoyning themſelves to the Church of CHRIST and his Vicar; and this againe and a-

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halfe plenarie, ſome whole, ſome for the time paſt, ſome before hand for ſundry yeeres to come, and chiefly the avoyding or ſpeedy diſpatch out of Purgatorie; as the Pope and his anteceſſours for the encouragement and comfort of Chriſtian people in their devotion have thought good in their Charitie to graunt unto them. Theſe Fraternities are not yet growne into any great requeſt in other places: Howbeit in Italy they have ſo multiplied, that few, eſpecially of the vulgar and middle ſort of men, who either are or affect any reputation of devotion, but have entred into ſome one of them, and ſundry into many. The aſſurance of whom to the Papacie muſt needs be doubled; ſith love groweth according to the proportion of hope.

Now come I to the laſt ranke of Romane **Policies** arrainged **againſt their** profeſſed and feared **Enemies**, by vertue whereof they both ſeeke to re-enter where they have in this latter Age beene diſſeiſed; and practiſe as well for the waſting away of their oppoſites where they are; as for the ſhutting of them and their doctrine out where yet they have not beene. I will not heere enlarge uppon things manifeſt and ordinarie, being high wayes ſo plaine that a guide were needleſſe. Their **perſecutions**, their **confiſcations**, their **tortures**, their **burnings**, their ſecret **murthers**, their generall **maſſacres**, their exciting of inward **ſedition** and outward **hoſtilitie** againſt their adverſaries; their oppreſſing and abaſing them where themſelves are the ſtronger,

are things whereof they were none of the inventours: though perhaps the commendation of exact refining them, of straining them to their highest note of sedulitie and perseverance in putting them in execution, may bee more due and proper unto them than any other. Neither yet will I meddle greatly with their art of sclaundering their opposites, of disgracing their persons; misreporting their actions, falsifying their doctrine and positions; things wherewith their Pulpits doe daily sound and their writings swell againe. But they are not the first neyther that have runne this blacke course, no more than the former red: others have done it before them: yea the buying of mens consciences, by proposing reward to such as shall relinquish the Protestants Religion, and turne to theirs; as in Auspurgh, where they say there is a knowne price for it, of ten Florens a yeare; in France where the Clergie have made contributions for the mainteinance of renegate Ministers past and to come; is a devise also not fresh and of easie conceipt. I will rather insist upon their inventions lesse triviall, and more worthie to bee marked. A wonderfull thing it is to consider the great diversitie of humours or tempers of minde, shall I terme them, which this age hath produced in this one point we speake of, touching the meanes of growing onward upon the adversary part. A sort of men there lives in the world at this day, whose leaders, whether upon extremity of hatred of the Church of Rome, or partly also upon some spice of selfe liking

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and ſingularitie to valew their owne witts and peculiar devices, did cut out in ſuch ſort their reformation of Religion, as not onely in all outward Religious ſervices and ceremonies, in government and Church diſcipline; to ſtrive to bee as unlike to the Papacie as was poſſible, but even in very lawfull policies for the advantaging and advancing of their part, to diſdaine to ſeeme to any to bee imitators of their wiſedome, whoſe wickedneſſe they ſo much abhorred: much like to a ſtout-hearted and ſtiff-witted Captaine, who ſcornes to imitate any ſtratageme before uſed by the enemy, though the putting it in exploit might give him aſſured victory. Neither doe thoſe mens ſchollars as yet a whit degenerate: yea perhaps that diſeaſe, (if with leave I may ſo cenſure it) hath tainted in ſome degree all the proteſtant party, who never could find the meanes in all this age to aſſemble a generall Councell of all their ſide, for the compoſing of their differences, and ſetting order in their proceedings; for want I muſt confeſſe, of ſome opportunities, but of a great deale of zeale alſo in their Governours, as to me it ſeemeth. Neither yet have they in any one of all their dominions, erected any Colledge of meere contemplative perſons, to confront and oppoſe againſt the Ieſuites: but have left this weightie burthen of clearing the controverſies, of perfecting the ſciences, of anſwering the adverſaries writings of exceeding huge travaile, either upon their ordinarie Miniſters, to be performed at times of leyſure from their office of preaching, (and they performe

it accordingly:) or upon such as in Vniverfities having some larger scope shall willingly and of their owne accord undertake it for some time according to their abode.

Whereas on the contrarie side the Papacie seems unto me very diligently and attentively to have **considered** and weighed, **by what meanes** chiefly **their adverse part hath growne so fast**, beyond either their owne expectation, or the feare of their enemies; as in lesse than an age to have won perhaps a moietie of their Empire from them; and those very means themselves to have resolved thence-forward to apply in strong practise on their side also; that so as by a countermine they may either blow uppe the mines of their adversaries, or at least-wise give them stop from any farther proceeding: like a politicke Generall, who holdeth it the greatest wisdome, to out-go his enemie in his owne devises; and the greatest valure, to beat him at his owne weapons. I will not here presume to presse in with my determination upon this great difference and question; although it seeming to me to be no other than a plain quarrell between stomacke and desceretion, a small deale of wisedome methinks might decide it; especially considering that all good things are from God, though they be found in his very enemie; and whatsoever is not unjust, being used in a good course is good.

The first and chiefe meanes whereby the **Reformers** of **Religion** did prevaile in all places, was their singular assiduitie and dexterine in **Preaching**, especially in great Cities and Palaces of Princes;

Princes; (a trade at that time growne cleane in a maner out of uſe and requeſt;) whereby the people being raviſhed with the admiration and love of that light which ſo brightly ſhined unto them, as men with the Sunne who are newly drawne from a dungeon; did readily follow thoſe who caried ſo faire a Lamp before them. Hereto may be added their publiſhing of Treatiſes of Vertue and Pietie, of ſpirituall exerciſes and devotion; which ingendred a firme perſwaſion in the minds of men, that the ſoile muſt needs be pure ſound and good, from whence ſo ſweet, ſo holeſome, and ſo heavenly fruicts had proceeded. Now though the opinions of the Papacie and of a great part of the Reformed Religion be as oppoſite herein well-nigh as heate and cold, as light and darkeneſſe; the one approving no devotions ſevered from underſtanding, to be a means often rather to divert or dazle the devotion than to direct and cheriſh it: and for Preaching in like ſort the French Proteſtants making it an eſſentiall and chiefe part of the ſervice of God; whereas the Romaniſts make the Maſſe only a work of dutie, and the going to a Sermon but a matter of convenience, and ſuch as is left free to mens pleaſures and opportunities without imputation or ſinne: yet in regard of the great ſway which they have learned by their loſſe that theſe carie in the drawing of mens minds and affections, they have endeavoured in all places in both theſe kinds to æquall yea and ſurmount their adverſaries. For although in multitude of Preachers they greatly come ſhort, being an exerciſe wherein the ſecular Prieſts

liſt not diſtemper their braines much, but commend it in a manner wholly to the Regulars and Fryers: and theſe thinking the Country capacities too blockiſh, or otherwiſe not worth the beſtowing of ſo great coſt on, doe employ themſelves wholly in Cities and other places of greater reſort; all which they have great care to have competently furniſhed: yet in the choyſe of them whom they ſend out to preach, in the diligence and paines which they take in their Sermons, in the ornaments of eloquence, and grace of action, in their ſhew of pietie and reverence towards God, of zeale towards his truth, of love towards his people: which even with their teares they can often teſtifie; they match their adverſaries in their beſt, and in the reſt doe farre exceed them. But herein the Ieſuites doe carry the Bell from all other; having attained the commendation and working the effect, of as perfect Oratours as theſe times doe yeild. And of theſe beſide certayne drawne yeerely by lot to goe preach abroad among Infidels and Hereticks, and beſides other times of the yeere wherein they preach to their Catholiks at Lent in eſpeciall, by order from their Generall reſiding at Rome, their choiſe Preachers are ſent out, one to each Citie in Italie, with yeerely change. And the cuſtome of Italy is for the ſame man to preach every day in Lent without intermiſſion, if their ſtrength will ſerve them; whereof ſix dayes in the weeke to preach on the Goſpells apportioned, and the Saturday in honour and praiſe of our Lady. So in their yeerely change, there

there is the delight of varietie; and in their dayly continuing of the ſame, the admiration of induſtrie. Some ſuch like courſe it is to bee thought that the Ieſuits hold alſo in other Countreys; their projects being certeine, and exactly purſued. But wonderfull is the reputation which redounds thereby to their order, and exceeding the advantage which to their ſide it giveth.

For Bookes of Prayers and Pietie, all Countries are full of them at this day in their owne language: both to ſtop in part the out-cry of their adverſaries againſt them for impriſoning the people wholly in thoſe darke devotions; and ſpecially to win the love of the world unto them by this more inward and lively ſhew of true ſanctitie and godlineſſe. Yea herein they conceive to have ſo ſurpaſſed their oppoſites, that they forbear not to reproach unto them their povertie, weakenes, and coldneſſe in that kind, as being forced to take the Catholiks books to ſupply therein. Which as on this ſide it cannot be altogether denyed to be true; ſo on the other ſide it had greatly beene to bee wiſhed, that thoſe bookes of Chriſtian Reſolution and exerciſe had beene the fruits of the Conſciences rather than of the wits of thoſe that made them; (which in ſome of them, as PARSONS by name, to have beene otherwiſe, beſides the reſt of his actions unſutable to thoſe Reſolutions, ſome of the more zealous alſo in their way have not forborne to confeſſe:) that by performing of ſo good workes with a good minde, to a good end, and conforming their owne lives and demeanours accordingly, they might have prepared

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mens minds to an hope of a thorough reconciliation; whereas now by using holineſſe it ſelfe for a meere inſtrument of practiſes, and to win men to their partie, they cannot but drive the world into ſuch a labyrinth of perplexities and jealouſies, as to ſuſpect alwayes their policies, and deſpaire of their honeſties.

A ſecond thing whereby the Proteſtant part hath ſo greatly enlarged, hath beene their well **Educating of Youth**, eſpcially in the Principles of Chriſtian Religion and pietie: wherein their care and continuance is even at this day in many places very worthy to be commended of all, and imitated by them who have hitherto beene more remiſſe in that kinde than were requiſite; the education of youth and ſowing in thoſe pure minds the ſeeds of vertue and truth, before the weeds of the world doe canker and change the ſoyle, being by the conſent of the moſt renowmed wiſe men in the World, a point of incomparable force and moment for the well ordering and governing of all kinde of States, and for the making of Common-wealths ever-flouriſhing and happie.

And as good education is the perſervation of a good ſtate; ſo all kind of education conforming to the Lawes and Cuſtomes in being, upholdeth ſtates in the tearmes wherein they are: the firſt ſeaſoning with opinions and accuſtomances whatſoever, being of double force to any ſecond perſwaſions and uſages: not compriſing herein thoſe nimble and quickſilverd braines which itch after change, liking in their opinions as in their garments, to bee noted

noted to be followers of outlandish fashions, as being of a more refined and sublimited temper than that their Country concepts can fansie. Herein then the Papacie being taken short by the Protestants (even as in the former,) and mightily overrun ere they were aware thereof: notwithstanding as difficulties doe rather kindle than daunt the generous spirits, and adde that to their diligence which was wanting in their timelinesse; so these men have bestirred themselves so well therein to follow the trace which their adversaries had led them, that in fine they have in some sorts outgrowne them in it, and quoted them in all, one onely excepted, that they respect not much the instruction of the children of the meaner sort; as being likely to sway litle; whereas the Protestants seeme in religous instruction indifferent to both. But for the rest, what it is they have omitted? what Colledges for their owne, what Seminaries for strangers, to support and perpetuate their factions and practises in their enemies dominions, have they not instituted almost in all parts of Christendome, and mainteine still at their owne and favourites charge? Is it a small brag which some of their side doe make, that their English Seminaries abroad send forth more Priests than our two Vniversities at home doe Ministers? Behold also the Iesuites, the great Clerkes, Politicians and Orators of the World, who vaunt that the Church is the soule of the World, the Clergie of the Church, and they of the Clergie; doe stoupe also to this burthen, and require it to bee charged wholly upon their necks and shoulders. In all pla-

ces where-ever they can plant their Neſts, they open Free Schooles for all ſtudyes of humanitie. To theſe flocke the beſt witts and principall mens ſons, in ſo great abundance, that wherever they ſettle, other Colleges become deſolate, or frequented onely by the baſer ſort and of heavier mettall: And in truth, ſuch is their diligence and dexteritie in inſtructing, that even the Proteſtants in ſome places ſend their ſonnes unto their Schooles, upon deſire to have them prove excellent in thoſe arts they teach. Beſides which, being in truth but a bait and allurement whereto to faſten their principall and finall hooke; they plant in their ſchollers with great exactneſſe and skill the rootes of their Religion, and nouriſh them with an extreame hatred and deteſtation of the adverſe partie. And to make them for ever intractable of any contrary perſwaſion, they worke into them by great cunning and obſtinacie of mind, and ſturdie eagerneſſe of ſpirit, to affect victorie with all violence of wit in all their concertations: Than which no greater enemie to the finding of truth: which being pure and ſingle in his owne nature and author, appeareth not but to a cleare and ſincere underſtanding, whom neither the fumes of fierie paſſions doe miſten, nor ſiniſter reſpects or præjudices ſway downe on eyther ſide from the pitch of juſt integritie. Neither thinke I any unfitter ſort of men in the world to bee employed in the contemplation and ſearch of truth, than theſe hote men and headie, who being ſodaine in their actions, riſe lightly on that which commeth firſt to hand, and beeing ſtiffe in their reſolutions

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are transported with every præjudicate conceipt from one errour into another; having neither the patience they should, to weigh all points diligently; nor the humilitie to yeild up their owne fancies to reason; neyther yet that high honourable wisedome, as to know that truth being the marke they professe to strive at, in the overthrow of their errours they attaine the summe of their desires, and remaine Conquerours, by beeing conquered. Yea sundry times have I seene two eagar disputers loose the truth and let it fall to the ground betweene them, which a calme-minded hearer hath taken up and possessed. But these Iesuites præsuming perhaps of the truth beforehand, and labouring for no other thing than the advancing of their partie, endeavour, as I said, by all meanes to imbreed that fierceneſſe and obstinacie in their schollers, as to make them hote prosecutors of their owne opinions, impatient and intractable of any contrary consideratiõns; as having their eyes fixt upon nothing save onely victorie in arguing. For which cause to strengthen in them those passions by exercise, I have seene them in their bare Grammaticall disputations enflame their schollars with such earnestneſſe and fierceneſſe, as to seeme to bee at the point of flying each in th'others faces, to the amazement of those strangers which had never seene the like before, but to their owne great content and glorie as appeared. Over and above all this, they have instituted in their Schooles a speciall fraternitie or congregation of our Lady,

with certaine ſelect exerciſes and devotions : into which it being a reputation to bee admitted, it muſt cauſe in congruitie the forwardeſt of their ſchollars to faſhion themſelves by all meanes as to content their humours : and ſo to bee received in ſhew into a degree of more honourable eſtimamation, but in truth unto no other than a double bond of aſſurance. I ſhall not need here to inſert their ſingular diligence and cunning in entiſing, not ſeldome the moſt Noble of their ſchollars, and oftentimes the moſt adorned with the graces of nature and induſtrie : eſpecially, if they have likelihood of any wealthie ſucceſſion, to abandon their friends, and to profeſſe their Order ; (a thing daily practiſed by them in all places:) yea where-ever they eſpie auy youth of rarer ſpirit, they will bee tempering with him, though he bee the onely ſonne and ſolace of his Father.

Whereby though they draw on them much clamor and ſtomacke, yet do they greatly enhaunce the renowme of their ſocietie, by furniſhing it with ſo many perſons of excellent qualitie or nobilitie; whom afterwards they employ with great judgement as they finde each fitteſt. Neither yet doe they here make an end with this part ; this order hath alſo their ſolemne Catechizing in their Churches on Sondayes and Holydayes, for all youth that will come or can be drawne unto it; that in no poinct the diligence of their adverſaries may upbraid them.

But this poinct of their Schooles and inſtructing youth : is thought of ſuch moment by men of wiſe-

wiſedome and judgement, being taught ſo by very experience and tryall thereof; that the planting of a good Colledge of Ieſuits in any place is eſteemed the onely ſure way to replant that Religion, and in time to eate out the contrarie: This courſe hold they in all Germanie, in Savoy, and other places: and the excluding it from France is infinitely regretted, and that which makes them uncertaine what will become of that Kingdome.

A third courſe that much advantaged the Proteſtants proceedings, was their **Offers of diſputation** to their adverſaries in all places; their iterated and importuned ſuits for publike audience and judgement: a thing which greatly aſſured the multitude of their ſoundneſſe, whom they ſaw ſo confident in abiding the hazard of tryall, being that whereof the want is the onely prejudice of truth, and the plentie the onely diſcoverie and ruine of falſehood; they ſtanding in like tearmes as a ſubſtantiall juſt man and a facing ſhifter, whereof the ones credit is greateſt there where he is beſt knowne, and the others where hee is leaſt. And by reaſon that the Romaniſts were not ſo cunning then in the queſtions, nor ſo ready in their evaſions and diſtinctions as they are now growne: the effect of theſe diſputations whether received or refuſed, was in moſt places ſuch, as to draw with them an immediate alteration of Religion.

Hereunto may be added thoſe admirable paines which thoſe firſt Reformers undertooke and perfor-

med, in tranſlating the Scriptures forth-with into all languages, in illuſtrating all parts thereof with ample comments, in addreſſing Inſtitutions of Chriſtian Religion, in deducing large hiſtories of the Church from the foundation to their preſent times, in furniſhing all common places of Divinitie with abundance of matter, in exact diſcuſſing of all controverſed queſtions, and laſtly in ſpeedy reply to all contrary writings: the greateſt part of theſe labours tending to the juſtifying of their own doctrine, and to the diſcoverie of the Corruption and rottenneſſe of the other; that they might overbeare thoſe with the ſtreames of the evidence of reaſon, by the ſtrength of whoſe pow er they complained to be over-borne. There is not ſcarce any one of theſe kinds of writings (ſave the tranſlating of the Bible into vulgar languages,) wherein the Romaniſts have not already, or are not like very ſhortly, eyther to æquall or to exceed their adverſaries: in multitude of workes, as being more of them that apply thoſe ſtudies; in diligence, as having much more opportunities of helps and leyſure; in exactneſſe, as comming after them and reaping the fruits of their travails; though in truth, they come ſhort; and in ingenuity, being truths companion. But as for the Controverſies themſelves, the maine matter of all other, therein their induſtrie is at this day incomparable: having ſo altered the tenures of them, refined the ſtates, ſubtilized the diſtinctions, ſharpned their owne prouſs, deviſed certaine and reſolved on eyther anſwers or evaſions for all their adverſaries arguments, allegations and replies;

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(yea, they have differences to divert their ſtrongeſt oppoſitions, interpretations to elude the plaineſt texts in the world, circumſtances and conſiderations to enforce their owne ſeelieſt conjecturs, yea reaſons to put life into their deadeſt abſurdities; as in particular, a very faire caſe in Schoole-learning and proportions, to juſtifie their Popes graunts of many ſcore thouſand yeeres pardon;) that in affiance of this furniture, and of their promptneſſe of ſpeech and wit, which by continuall exerciſe they aſpire to perfect, they dare enter into combate even with the beſt of their oppugners, and will not doubt but eyther to entangle him ſo in the ſnares of their owne quirks, or at leaſtwiſe ſo to avoyd and put off his blowes with the manifold wards of their multiplied diſtinctions, that an ordinary auditor ſhall never conceive them to be vanquiſhed, and a favourable ſhall report them vanquiſhers.

Whereupon they now to be quit with their adverſaries, and by the very ſame art to draw away the multitude, cry mainely in all places for tryall by diſputations. This CAMPIAN the Ieſuite did many yeares ſince with us: this as I paſſed through Zuriek did the Cardinall ANDREA of Conſtance and his Ieſuites with their Miniſters, being by auncient right within his dioceſſe. Not long before, the ſame was done at Geneva, and very lately the Capuchins renewed the challenge. In which parts I obſerved this diſcreet valour on both ſides; that as the Romaniſts offer to diſpute in the adverſaries owne Cities, which they know their Magiſtrates will never accord, ſo the Miniſters in ſupply thereof, offer

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to goe to them to their Cities, and that now is as much disliked on th'other part; each side beeing content that the fire should be kindled rather in his enemies house than in his owne. Yea there are not wanting some temperers among them, that have beene talking a long while (whether out of their owne dreames, or out of the desires of some greater persons, which I halfe conjecture,) of **a Generall solemne Conference** to bee sought and procured of the choyse and chiefe every way of both the sides; under pretence of drawing matters to some tollerable composition; but in truth, as I conceive, rather to overbeare and disgrace the contrarie cause, with their varietie of engins, and strength of wit to wield them at all assayes at pleasure, than upon synceritie of affection, or probabilitie of any unitie or peace to ensue. So great is their hope of having cure by that very weapon from whence heretofore they have had their wounds.

The fourth way that mightily afflicted the Papacie, and consequently advanced the Reformation in her proceedings; was a course in my opinion surely more excusable where it cannot, than commendable, where it can be spared: and that is the **Discoverie** of the private **blotts** of an enemie, farther than the question in hand constraineth. Howsoever, the Protestants, at leastwise sundry of them, by example of those ancient renowmed Oratours, ripped up to the quick the lives of their adversaries in their particular actions, especially of the Popes and of their Prælates, as also of their Votaries of all sorts and sexes.

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Wherein the ſtore of matter was ſo huge; the qualitie of it ſo enormous, loathſome and ougly, matchable in all kind of villanie to the verieſt monſters of the Heathen; the perſons defiled with it of ſo eminent place in the ſteering and upholding of their Church; and laſtly the truth thereof ſo undoubted and certaine, being drawne for the times paſt out of their owne ſtories and authors printed and approved among themſelves to be true, for that preſent being of things done ordinarily for the moſt part and openly in the ſight of all men at Rome and in Italy, (even as they continue perhaps not much better iu many things at this very day): that the publiſhing and preſenting it to the prepared minds of the world, beſides an extreame horror and deteſtation which it brought, did worke in them this perſwaſion alſo, that it could not be but Hell-gates had prevailed againſt that Sea, whoſe Governours, whoſe Prælates, whoſe Prieſts, whoſe Virgins, had lived moſt of them ſo long time in the very iawes of the Prince of Hell; neither that it was probable they had beene carefull in preſerving the doctrine of Chriſtianitie, who had beene ſo careleſſe of all parts of Chriſtian life and honeſtie. And as in their lives ſo in their writings alſo of doctrine and devotion, and in their actions concerning them: their deifying of the Pope with moſt impious flatterie; their abuſing of the Scriptures with all irreverence and prophanitie; their iugling in their Images to make them weepe, ſweat and bleed, to rayſe in the people a devotion towards them of Heatheniſh Idolatrie; their forging of miracles in exor-

ciſmes, in cures, in apparition of ſoules, for their Lucre and advantage; their graunting of pardons to ſome Prayers before Images for XXX. thouſand long yeeres; their pardons for ſinnes to come before they bee committed; their ſhameleſſe and ridiculous tales of our Saviour and their Saincts, making marriages heere upon earth betweene him and ſome of their women-Saincts, with infinite childiſh vanitie and ſottiſh abſurditie, as to their adverſaries it ſeemed; (though themſelves I muſt confeſſe conceive otherwiſe of them, ſome of their graver Doctors both preaching them ſtill in Pulpit, and publiſhing them newly in ample and elaborate hiſtories;) their promiſing to the uſe of certaine devotions to our Lady, to have a ſight of her ſometime before their dying-dayes; adding to this and much more their falſifying and forgerie in all matters of antiquitie, thruſting in, cutting out, ſuppreſſing true, ſuborning feyned writings, as theyr turnes did require: all which though beeing in this ſort unto them: they had eyther theyr allegations of good intents to defend; or at leaſtwiſe their commiſerations of humaine infirmitie to excuſe them: yet were they not ſo waſhed away from the minds of the people, who could not conceive this houſe to have beene guided by the Spirit of God, wherein they ſaw ſo many foule ſpirits of Pride and Hypocriſie, of lying and deceiving, to have borne ſo great office ſo long and without controllment. Theſe things being perceived by the favorits of the Papacie to have made ſo deepe impreſſion in the hearts of all men,

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and to have greatly prædjudiced them in their more plauſible allegations, mens hearts beeing already taken up and fraught with deteſting them; they have caſt about for revenge and redreſſe in the ſame kinde; not as the plaine blunt Proteſtant, who finding all his matter made ready to his hands, beſtowed no other coſt but the collecting and ſetting it in ſome order together; but like a ſupernaturall Artiſan, who in the ſublimitie of his refined and refining wit, diſdaines to bring onely meere art to his worke, unleſſe hee make alſo in ſome ſort the very matter it ſelfe; ſo theſe men in blacking the lives and actions of the Reformers, have partly deviſed matter of ſo notorious untruth, that in the better ſort of their owne wryters it happens to bee checked; partly ſuborned other Poſtmen to compoſe their Legends, that afterwards they might cite them in prooſe to the world as approved authors and hiſtories; as is evident in the lives of CALVIN and BEZA, written by their ſworne enemie BOLSACK, the twice baniſhed and thrice renegate Fryer and Phyſitian, for thoſe names his often changes and hard chances have given him.

This man being requeſted by their ſide to write thus, is now in all their writings alleaged as claſſicall and Canonicall. But in this kinde ſurely me thinks the conditions of theſe parties are too too unequall. For the Proteſtant whatſoever he ſay eyther in impeaching his adverſarie, or clearing his owne actions, unleſſe he can directly prove it

out of the adversaries owne writings, it is with them as nothing, and no better than are *Testes domestici* in the Law: whereas the Romanist, whatsoever he sclanderously surmiseth, unlesse the other partie be able by direct proufe to disprove it, (which being to iustifie the negative is always very difficult, and for the most part impossible;) he triumphs as in a matter of truth not to be gaine-said; and howsoever makes his accompt, that in these kinds of blowes, even where the wound is cured, the skar lightly continueth. At this present they give out that they have a booke in hand of the lives of the Ministers of England: amongst whom it were to be wished, that some who by their examples in dissolutenesse and corruption have given occasion of offence against the Order it selfe, might by their exemplarie punishment withall expiate the reproach.

Though at these mens hands, who in disgrace of our Prælats have cited MAR PRELATE in their late bookes for a grave Author and witnesse, and others of like and lesse indifferency and honesty: the innocent and culpable are to expect perhaps like measure. Then for the writings and doctrine of the Protestants, the bookes of some of our owne Country-men besides many other are famous; who have taken a toyle, how meritorious God knowes, surely very laborious, out of infinite huge volumes, which that part hath written, to picke out whatsoever, especially severed from the rest, may seeme to be either absurdly, or falsly, or fondly, or scandalously, or dishonestly, or passionatly, or slattishly; con-

conceived or written; for even in that kind having the advantage of the homely phrase of our Country, and namely in those times, they haue not spared: and these with their crossings and contradictings one of another set cunningly together, they present to the view of the world; and demaund whether it be likely that these men should have beene chosen extraordinarily by God to be the Reformers of the Church, and restorers of his truth, who besides their vicious lives and hatefull conditions, in their more sober thoughts and very doctrine it selfe, were possessed with so phantasticall, so wild, so contrarie, so furious, so maledicent, and so slovenly spirits. Wherein as they doe in some sort imitate their adversaries; so yet with this difference, that the one hath objected that, which eyther as being the approved doctrine of their Church was with publike authoritie delivered unto the people; or else which was so usuall amongst their Canonists and Clergie; as might plead uncontrolled custome to shew it lawfull. Whereas the other part finding belike small store of that nature, have run for supply to every particular mans writings: wherein in so huge a multitude of authors and works as in this over-ranke age mens fingers over-itching have produced; it had beene surely a great Miracle, if they should not have found matter enough, eyther worthy to be blamed or easie to be depraved in their enemies writings; one of the most renowmed sages and Fathers of the auncient, having found somuch to condemne and retract in his owne. And if the Protestants should list to requite them in that kinde,

they might perhaps find ſtuffe enough, I will not ſay as one doth, to load an Argoſie; but to over-lade any mans witt in the world to reply to. But verily theſe courſes are baſe and beggerly, even when ſingleneſſe of mind and truth doth concurre with them, and farre unworthy of an ingenuous and noble ſpirit, which ſoareth up to the higheſt and pureſt paths of veritie, diſdaining to ſtand raking in theſe puddles of obſcænitie: unworthy of that charitable and vertuous minde, which ſtriveth by doing good to all to attaine the high honour of being an imitator of God; which is ſory of thoſe very thoughts that infect his enemie, and diſcloſeth them no farther than is neceſſarie eyther for defence of impugned truth, or for warning unto the world to avoid the contagion of the diſeaſe or ſeducement by the dangerouſly and unapparently diſeaſed. But if to this baſeneſſe of diſcoveries other iniuſtice be alſo added; if malice preferre them, if ſleight encreaſe them, if falſhood and ſclaunder taint them: then do they not only abaſe men from the dignitie of their nature, but even aſſociate them with the foule enemie and calumniator thereof, whoſe name is the ſclaunderous accuſer of his brethren. I ſuppoſe there was never man ſo patient in the world, (that patterne of all perfection our bleſſed Savior excepted,) but if a man ſhould heap together all the cholerike ſpeeches, all the way-ward actions, that ever ſcaped from him in his life, and preſent them in one view all continuate together, (as is the faſhion of ſome men;) it would repreſent him for a furious and raving bedlam; whom diſplay-

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ing all his life in the ſame tenor it was led, the whole world might well admire for his courteſie, ſtaydneſſe, moderation and magnanimity. They that obſerve nothing in wiſe men but their overſights and follies, nothing in men of vertue but their faults and imperfections, from which neyther the wiſeſt nor the perfecteſt have beene free: what doe they but propoſe them as matter of ſcorne and abhorring, whom God having endued with principall graces hath marked out for very patterns of honor to imitate. Yea this age hath brought out thoſe curſt and thriee accurſed witts who by culling out the errours and ſhewes of errours, by formalizing the contrarieties; miſ-interpreting the ambiguitie, intangling more the obſcurities, which in the moſt renowmed authors for humane wiſdome that were ever in the world their envious and malicious fine braines could ſearch; (imitating him therein who by his labours of the very ſame nature, though with leſſe and no ground at all, againſt the ſacred Bible, purchaſed the infamous name of the enemie of Chriſtianitie,) have done that hurt unto the ſtudies of learning, which nothing but utter exinguiſhing of their unlearned workes can expiate. But of this matter ſufficient.

The laſt meanes I will here ſpeake of that were uſed in ſetting forward the Reformation of Religion, was the diligent compiling of the **Hiſtories** of thoſe times and actions, **and** eſpecially the **Martyrologies** of ſuch as rendred by their deaths a teſtimonie to that truth which was perſecuted in them. Theſe memories and ſtories preſenting generally

nerally to the world, the ſingleneſſe and innocencie of the one part, the integritie of their lives, the ſimplicitie of their deviſes, the zeale of their deſires, their conſtancies in temptations, their tollerancie in torments, their magnanimious and cœleſtially inſpired courage and comfort in their very agonies and deaths, yeilding their bodyes with all patience to the furious flames, and their ſoules, with all ioy into the hands of him that made them: On the other ſide repreſenting a ſerpentine generation, wholly made of fraud, of policies and practiſes, men lovers of the world, and haters of truth and godlineſſe; fighters againſt the light, protectors of darkeneſſe; perſecutors of marriage, and patrons of brothels, abrogators and diſpenſers againſt the Lawes of God, but tyrannous importuners and Exacters of their owne; men falſe in their promiſes, treacherous in their pretences, barbarous in their executions, breathing nothing but crueltie, but fire and ſword againſt men that had not offended them ſave in their deſire to amend them, which could not endure; (and much of this ſet out in ſundry places with pictures alſo, to imprint thereby a more lively ſence of commiſeration of the one part, and deteſtation of the other), did breed in mens minds a very ſtrong conceipt, that on the one ſide truth and innocence was perſecuted, on the other ſide violence and deceipt did perſecute; that the one part contrarie to all humane probabilitie, being nouriſhed with the onely dew of divine benediction, did flouriſh in the flames, and like Camamil, ſpread abroad by being trod under foote; the

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other notwithſtanding all humaine and infernall ſuccours and deviſes, yet being curſed from above, did fade and would come to ruine. The Papacie being netled extreamely by theſe proceedings, hath reſolved firſt to give over the kindling any more of thoſe unfortunate fires, (ſave in places ſecure to keepe that law in uſage,) the aſhes of which they have perceived to have beene the ſeed of their adverſaries: but rather by ſecret makings of men away in their Inquiſitions (for which purpoſe as ſome of their owne friends in Italy have reported, whether truely or falſely I am not able to affirme,) they have their trap doores or pit-falls in darke melancholy chambers or ſuch other deviſes perhaps, and chiefly by generall maſſacres to extinguiſh them. Then to affront them in the ſame kinde of Martyrologies and Hiſtories, they have firſt cauſed ſundry new Fryerly ſtories to be written alſo in their favour: making in them a repreſentation of authoritie and juſtice proceeding by politicke execution of law in the neceſſarie defence of Gods Church and Prieſts, and of Catholike ſtates and Princes, againſt a companie of baſe Rebels and vow-breaking Friers, of Church-robbing Politicians and Church-razing Souldiers; of infected and infecting both Schiſmatickes and Hæreticks, innovators of orders, underminers of government, troublers of ſtates, overturners of Chriſtendome: againſt whom if they have not hitherto ſufficiently prevailed, it is to be attributed onely to the force of popular furie, and not to any ſtrength and

goodneſſe of their cauſe, much leſſe to any Cœleſtiall and divine protection. Next for Martyrologies, they have England for their field, to triumph in: the proceedings wherein againſt their later Prieſts and complices they aggravate to the height of NERONS and DIOCLESIANS perſecutions, and the ſufferers of their ſide, in merites of cauſe, in extremitie of tormentes, and in conſtancie and patience, to the renowmed Martyrs of that heroicall Church-age. Whereof beſides ſundry other treatiſes and pamphlets, they have publiſhed a great volume lately to the world in Italian, compiled with great induſtrie, approved by authoritie, (yea ſome of their bookes or paſſages illuſtrated alſo with pictures:) in ſum, wanting nothing ſave onely truth and ſincerity.

An eaſie thing it is without growing to the extreame impudencie of palpable lying, by leaving out the bad on the one ſide, and the good on the other; by enforcing and flouriſhing all circumſtances and accidents which are in our favour, and by elevating and diſgracing of all the contrarie; by ſprinkling the tearmes of Honour wholly on the one part, of hatred and ignominie on the other; to make the tale turne which way ſhall pleaſe the teller. But writers of Hiſtories ſhould know, that there is a difference betweene their profeſſion and the practiſe of advocates, pleading contrarie at a bar, where the wiſedome of the Iudge picketh the truth out of both ſides, which is entire perhaps in neyther. And verily in this kinde both the Proteſtants and Papiſts ſeeme generally

nerally in the greateſt part of their ſtories, both too blame, though both not equally, having by their paſſionate reports much wronged the truth, abuſed this preſent age, and præjudiced poſteritie: in ſo much that the onely remedie now ſeeming to remaine, is to reade indifferently the ſtories on both parts, to compt them as advocates, and to play the Iudge betweene them. But partialitie ſeemes to have beene the cheiſe fault of the Proteſtant, love and diſlike ſometime dazeling his eyes, and drawing him from an Hiſtoriographers into an Oratours profeſſion: though ſome of them have carried themſelves theerein with commendable ſinceritie; even as ſome alſo of the other part have diſcharged themſelves nobly. But ſurely the Prieſts and Friers which have medled in that kinde have ſtrangely behaved theſelves, & diſcloſed how ſmall reckoning they make of truth, in any thing; their deviſing, their forging, their facing, their pieceing, their adding, their paring, having brought not onely their modeſtie, but their wits alſo in queſtion, whether they forgot not what it was which they undertooke to write; a worke of ſtorie, or of poetry rather; which Arts though like, yet ought they to know are different.

And for theſe Martyrologies, to ſpeake of England as they doe, (let the truth of Religion lye indifferent on whether ſide;) unleſſe difference be made betweene men who ſuffer for their Concience onely, their very aduerſaries having no other crime to obiect againſt them; and thoſe who eyther in their owne particular perſons, or at leaſtwiſe in

their directors whom they have choſen to follow, and vowed to obey; are convinced to have attempted againſt the Prince and State, and to have practiſed the alteration and ruine of both; if no difference be to bee made betweene thoſe mens ſufferings; let all be like, let the perſecuting of ſheepe and hunting of wolues be one. But enough and too much perhaps of theſe compariſons and imitations.

I will adde onely hereto their policie of **Newes**, for ſome kinde of reſemblance it hath with the former. I muſt confeſſe it could not ſettle in my conceipt of a long time, that men of their wiſedome, ſo well furniſhed with better meanes, ſhould deſcend to that baſe and vaine deviſe of inventing and ſpreading of falſe Newes in their favour; being an odious kinde of abuſing the world, and ſuch alſo as in the end comming to be checked with the truth redounds to the deepe diſgrace and diſcredit of the Authors; being accompted no other than the tricke of a bankrupt.

Howbeit finding by experience that this, frequent among them in other places, at Rome above all other was a moſt ordinary practiſe; from whence during the time of my abode in Italy, beſides other leſſe memorable, there came firſt ſolemne News, that the Patriarke of Alexandria with all the Greeke Church of Africa had by their Ambaſſadours ſubmitted and reconciled themſelves to the Pope, and receiued from his Holyneſſe abſolution and benediction; there being no ſuch matter as I learned afterward of a Greeke Biſhop, who hath particular ac-

acquaintance and intelligence with that Patriarch:) Another time that the King of Scotts amongſt many acts worthy of a Chriſtian Prince, had chaſed away the Miniſters, yea and executed two of them, confiſcating their goods, and beſtowing them upon the Catholikes: which newes was ſoone after recalled from the ſame place: Not long after, that Beza the Arch-hereticke, Calvins ſucceſſour, drawing towards his death, had in full Senate at Geneva recanted his Religion, exhorting them if they had care to ſave their ſoules, to ſeeke reconciliation with the Catholike-Church, and to ſend for the Ieſuits to inſtruct them, whereupon both himſelfe by ſpeciall order from the Pope was abſolved by the Biſhop of Geneva, ere he dyed, and the Citie had ſent to Rome an Ambaſſage of ſubmiſſion: a beginning of which newes it was my chaunce to heare, (as being whiſpered among the Ieſuites,) two moneths ere it brake out; but when it was once adverriſed ſo ſolemnely from Rome, it ran over all Chriſtendome, and in Italy was ſo verily believed to be true, that there were as is ſaid, who rode on very purpoſe to ſee thoſe Ambaſſadors of Geneva, yet inviſible: And to make up the full meaſure of that noble policie, I being afterwards at Lyons, and underſtanding that the Poſt of Rome there then paſſing for Spaine, gave confidently out that he left the Queene of Englands Ambaſſadours at Rome making great inſtance for agreement and amitie with his Holyneſſe, and to have her re-catholized and abſolved; (newes as to me then ſeemed, cut out

purposely for Spaine, and to consolate their favou-
rers and afflicted adhærents:) Finding also by th
observation and judgement of some wise men, tha
the Iesuites are the Masters of that worthy Mint
and that all these Chymicall Coynes are of thei
stamp: yea and that their glorious newes of th
miraculous proceedings of the Fathers of their So-
cietie in converting the Indies are not though
much truer: And lastly, perceiving that the doc
trine of all that side in their cases of Conscience, ma-
king it lawfull for them to æquivocate with thei
adversaries in their answeres, though given upo
their oaths, whensoever their lives or liberties are
touched; yet the Iesuites are noted by some of thei
owne friends, to be too hardie æquivocators, an
their æquivocations too harde: (whereof they give
example, of a Iesuite who instructed a maid-servan
in England; that if she were examined whether she
knew of any Priest resorting to her Masters-house,
shee should sweare if shee were put to it, that shee
knew not of any; which she might do lawfully with
this secret entent, that she knew not of any, viz. with
purpose to disclose them; though other defend thi
as a point of allowable wisdome.

All these things considered, it hath made me to
mitigate my former imagination, and to deem it no
unpossible, that this over-politick and too wise Or-
der may reach a note higher than our grosse con-
ceipts, who think honestie the best policie, and truth
the only durable armour of proofe; and may find by
their refined observations of experience, that newes
make their impression upon their first reporting, and
tha

that then if they be good, they greatly raiſe up the ſpirits, and confirme the minds, eſpecially of the vulgar, who eaſily beleive all that their betters tell them; that afterwards when they happen to be controlled, mens ſpirits being cold are not ſo ſenſible as before, and either little regard it, or impute it to common error and uncertaintie of things; yea and that the good newes commeth to many mens eares, who never heare of the checke it hath. And at leaſtwiſe it may ſerve their turn for ſome preſent exploit, as Merchants doe by their newes, (whether imitatours or imitated of theſe men I know not,) who finding ſome difficultie in accommodating their affaires, have in uſe to forge letters or otherwiſe to raiſe bruits either of ſome proſperous ſucceſſe in their Princes actions, (as our men they ſay at Conſtantinople,) or of ſome great alteration in ſome kind of merchandiſe, (as certaine not long ſince have done at Paris,) which may ſerve for that preſent inſtant to expedite their buſineſſe.

Yet ſurely me thinks theſe learned Fathers ſhould conſider, that though lying be held for a neceſſarie fault in Merchants, (if any fault be neceſſarie, which for my part I hold not:) yet can it not be admitted an allowable policie for Divines, being the offſpring of that Arch-enemie of the Deitie and Divinitie. And if as a dead Flie doth vitiate a whole boxe of ſweet oyntment; ſo a little folly may blemiſh greatly a very wiſe-man, and ſome falſehood diſcredit withall the deliverie of much truth: then verily will I be bold to crave leave at their hands, if admiring them in the reſt

of

of their ſuper-ſubtill inventions, I arrange this a-
mong the poore policies of the **Hoſpitall** of the
Deſperati.

Now theſe being the weapons wherewith they
fight againſt their adverſaries, they whetten them
by framing an **Utter Breach** or ſeparation in all
religious duties betweene their partie and their
oppoſites: not onely in ſuch poincts as wherein
they diſſent, (which is the part of all men that liſt
not to wound their owne conſciences:) neither yet
of all Eccleſiaſticall duties alone; (which ſundry o-
ther Churches auncient and moderne have done
and ſtill do, as thinking that the good things which
Hæreticks retaine, are vitiated by thoſe bad where-
with either their faiths or functions are ſtayned;
(though perhaps there be a dram more of zeale than
Charitie in the ingredients of that Canon, unleſſe
the Hæreſie be capitall, and directly oppoſite to the
Glorie of God or honour of our Saviour:) but
the Church of Rome at this day in their more u-
ſuall practiſe hath ſo ſtrained that ſtring, as to
ſtretch it out even to all divine duties whatſoever
though not Eccleſiaſticall, but performed by pri-
vate perſons and in ſeverall as occaſion ſerves; nei-
ther to ſuch onely as the Faith hath reveiled unto
us Chriſtians; but even thoſe which the light of
Nature hath taught all men in the world, yea Pa-
gans and Barbarians, as yeilding glorie to God,
imploring his ayd and favour, rendring him thanks
for his benefits; in none of which actions doe they
willingly ioyne with the Proteſtants; being ſo
though not publikely and univerſally commanded
by

by the ſoveraigne Lord and Law of their Church, yet counſelled (as the effect doth ſhew) in private by their particular inſtructors, directors, and Confeſſours. If a Proteſtant begin to ſettle himſelfe to pray with that prayer which the lips of our Saviour have ſanctified and taught, it is now ſo polluted by paſſing through his lipps, that a Roman Catholike will hardly ſtay in the roome. If he uſe that voyce which all the creatures of God in their ſeverall languages doe dayly ſound forth, and ſay **God be praiſed**, or **Glozie to the higheſt**, the Romaniſt alone is ſilent, and will not ioyne his aſſent. If at meat he yeild thankes unto God for his bleſſings, be it but with *Deo gratias*, which was ever in St. AVGVSTINES mouth; though this chaſe not the Catholike away from his dinner (which were to his loſſe,) neither make they it ſimply unlawfull to adde his **Amen**; yet commonly and more willingly he doth forbeare it, where he may ſecurely do ſo without farther offence.

On the contrarie ſide a Romane-Catholike will not eaſily ſay Grace, though it be at his owne table, when a Proteſtant is preſent; thinking better to leave God unſerved, than that a Proteſtant ioyne in ſerving him. Though the cuſtome of giving God thankes at meales is generally among thoſe Catholikes growne cleane out of uſe both in France and Italy for ought I could ſee; as not knowing that a Popes pardon is gayned by the uſe of Grace cupps.

In ſumme, they are more averſe to ioyne with the Proteſtant in doing honour to God, than with

the very bruit-beasts; if beasts by proper speech could sound forth Gods praise, as the Legends of their Saincts in their favour doe fancie. Wherein how religiously they have proceeded for the amplifying and advancing of Gods Service, that God doth know: how charitably towards their neighbours, that themselves doe know: how politikely for the strengthening of their owne partie among their enemies, that the world may know by these few considerations.

First by this course, they keepe their lay-followers in a perpetuall darke ignorance of the Protestants faith and Religion; having made it an high degree of deadly sinne, eyther to reade their bookes, or so heare their sermons, or to be present at their service, or almost any way to communicate with them in Religious duties whatsoever. Whereby whatsoever their lay-multitude conceiveth of the Reformed Religion or of the points of doctrine which therein are taught, is that onely which the enemies thereof doe tell them: who report it according to the distast of their owne stomacks, and as may represent it in most odious and hideous forme to the hearers: so that now no more merveile (which experience doth teach) that seldome or never a lay-Roman-Catholike can be found that conceiveth rightly of any almost of the Protestants positions: sith seldome or never was Romane-Priest yet to be shewen, that hath not falsifyed and depraved them utterly in reporting them. Whereas if those lay Catholikes should once open their eares to know the Protestants opinions from themselves that hold them,

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(which was the uſe of the old world in their ingenuous ſimplicitie and ſingleneſſe of proceeding:) they would not be found eyther ſo abſurd perhaps, but that a reaſonable; or ſo wicked, but that a religious mind might embrace them.

Then ſecondly, by this meanes they do knit their owne faction more faſt together, and unite them more firmely to the head thereof the Pope; ſith no ſervice of God but in his communion, and with him no conjunction without utter ſeparation and eſtranging from his enemies. Whereas if his partie ſhould but joyne with the Proteſtants in ſuch ſervices of God as are allowed by both; this concurring with them in ſome actions, might abate that utter diſlike which they have now of their whole way: yea and haply taking a liking of them in ſome things they might be drawne ſtill on by degrees to other, and ſo finally ſlip away, or grow cold in their firſt affections. For factions as by diſparitie of minds they are raiſed, ſo by ſtrangeneſſe they are continued and grow immortall: whereas contrariwiſe they are aſlaked and made calme by entercourſe, by parlie they are reconciled, by familiaritie they are extinguiſhed. A memorable example of the vertue of this policie, our owne Country in theſe latter times hath yeilded: where in the firſt Reformation under King Edvvard, the Prælates and Clergie having before under King Henry diſcarded the Pope, did eaſily ioyne with the Proteſtants, though not in their opinions, yet in the publike ſervice of God in the Churches, being indifferently compoſed and offenſive to neither part. And but

that the Pope ſoone after upon extraordinarie cauſe was reſtored to his former authoritie by Queene MARY; that faction had in likelihood beene long ſince ended. But after that the Pope was once againe admitted, and had libertie to temper with his partie at pleaſure; in the ſecond Reformation by her Majeſtie, not a Biſhop of his could be perſwaded to come to our Churches, but chooſing rather loſſe of living, and the greateſt part alſo impriſonment, they layd thereby the foundation of that faction of Recuſants, which hath ſince beene continued by their followers unto this day, notwithſtanding our Service be leſſe offenſive to them than in King EDVVARDS time, and in no part oppoſite to any poinct of their beleife. But ſo hath it ſeemed good to their politicke Governours, by this utter breach and alienation to preſerve and perpetuate the remaines of their partie; and that in the midſt of their much more potent adverſaries, though armed with Lawes, quickned with ſuſpicions, yea and exaſperated by their often dangerous practiſes againſt them. Now in that they proceed alſo yet one ſtep farther, and not onely inhibite their partie the reading of Proteſtant-bookes, and repaire to their Churches, but diſcounſell alſo all ioyning with them in any ſervice of God, by whomſoever and how lawfull ſoe-ver performed: thereby doe they engender in them (according to their deſire) an extreame hatred and bitter deteſtation of their oppoſites. For if the Proteſtants by reaſon of their enmitie with the Pope and ſwerving from his way, doe ſtand

in

in tearmes of ſo deepe disfavour with God, that their Prayer it ſelfe doth turne into ſinne; that their humble thankſgivings are abominable præſumptions; that to ioyne with them in prayſing the Creatour of the world, is no better than diſſeruice to his Maieſtie; then ſurely woe worth the houre wherein they were borne, and bleſſed bee that hand which ſhall worke their bane and ruine; then no ſtay or doubt, but what the Pope directeth, that boldly to be executed againſt the enemies of God. And this have they ſet up as a Crowne and accompliſhment to the reſt of their practiſes againſt their adverſaries. For now is their faction not onely kept on foote and continually maineteined without decay: but inflamed alſo with ſuch hatred of their enemies, that they are ready to any violence that opportunitie can adviſe.

For as diverſities of iudgements doth grow into diſlikes, and diſlikes by oppoſition doe iſſue into factions: ſo hatred in factions doth breake out into ſeditions, and attendeth onely advantage to uſe force againſt thoſe they hate. Whereas on the contrarie ſide, the Proteſtant being not armed nor quickened up with ſuch ſtings of hatred as his adverſaries, is more cold and careleſſe in his oppoſite deſires, and exceedingly inferiour in all ſtrong attempts and practiſes. But certeinely howſoever in this craftie kinde of policies, which hath too much bewitched the wittes of this age; and doth too much tyrannize over that auncient true wiſedome wherewith the world in fore-times was more happilie governed;

these courses may seeme very fine and effectuall for the atchieving of that end whereto they are framed: yet I suppose it would prove very hard to be shewn, how they can stand with the principles and rules of that Religion, whose roote is Truth; whose braunches are Charitie; whose fruits are good deeds, extending and even offering them selves with cheerefulnesse unto all men, to the encouraging of friends, and reclayming of enemies, to the mending of the worse, and accomplishing of the better. For if a magnanimous and noble minde in the high vertuousnesse thereof doe carrie it selfe in all actions with such moderation and measure, as that it neyther hate his enemie so much in regard of his wickednesse, but that it love whatsoever in him hath resemblance of vertue; neyther yet feare him so much for his mischieuous desires, as to rage and grow fierce upon him in his weakenesse; but contenteth it selfe so far forth onely to represse him, as may disable him thence-forward from doing hurt unto others: how much more may it seeme reasonable, that the heavenly affection of a Christian, rejoyce for whatsoever goodnes appeares in any man, as finding there some lineaments of his Creatours Image, detest nothing but impietie and wickednesse, the worlds dishonour; and lastly in the true & serious worshipping of God, do ioyne when occasion offers with whatsoever of his Creatures, with united affections to cheare up his service, where scandall by shew of approving that which is evill in them doth not hinder? But this world in the baseneſse of his mettal, now the last and worst, and in the weakenesse of his old and decayed

decayed yeares, laying the ground of all his policie in Feare and Iealouſie, iſſuing from a certaine conſciouſneſſe of his owne worthleſneſſe and want of vertue; holdeth thoſe courſes for the beſt, which worke with the greateſt and moſt ſecret advantage againſt ſuch as eyther are, or in time may become concurrents or enemies; letting paſſe with ſome tearmes of formall commendation thoſe auncient more noble wayes, which being derived from the high Governor of both the Worlds, & having their ground on the unmovable principles of true wiſedome and vertue, muſt needes bee of greater force, both for the upholding of thoſe that hold them, and for the effecting of all their worthy and honourable deſires, were there a firme minde to purſue them, and a ſtrong arme to wield them; both which to this weake world are wanting. But of theſe matters ſufficient.

It is now time that I come to the view of thoſe meanes which are uſed by the Papacie for the **Excluding of all acceſſe** and ſound **of the Religion**, in thoſe places where their power remaineth yet unabridged. Wherein as in other like caſes before I will lightly paſſe over that which is apparent to all eyes: and that is what ſervice their **Inquiſition** doth therein: being in truth the principle and moſt forcible engine in accompliſhing that worke: and ſuch as whereſoever it and the Councell of Trent can be throughly planted and eſtabliſhed, as in Spaine and all Italy now ſave onely ſome part perhaps of the Kingdome of Naples, where the tyrannie of Spaine may be Inquiſition ſufficient, (as the Inqui-

Inquisition of Spain is also of the two the crueller;) doth rid them of feare, and their adversaries of hope, of letting in the Reformation; unlesse perhaps in some universall deluge of war, when the execution of Lawes and such searches shall be forced to cease. For this Inquisition, as a soveraigne preservative, and defective of no vertue save Iustice and Mercy, being committed lightly to the most zealous, industrious, and rigorous Friers that can be found in all places, who leave no one rule thereof unpractised; taking hold of men for the least suspition of Heresie or of affinity or connivence with heresie that may be, as the bare reproving sometimes the lives of their Clergy, or the having of any booke or Edition prohibited (though yet with some regard of the nature and quality of persons, seeing, many a man makes those actions suspicious, which otherwise would not make the man;) discovering men by the pressing of all mens Consciences, whom they charge under an high degree of mortall sinne and damnation, (being a case reserved, and wherein not any under an Arch-Bishop or Bishop can absolve them, as I have seene in their printed instructions at Sienna,) to appeach even their neerest and dearest friends if they know or but suspect them to be culpable therein: proceeding against the detected with such secrecie and severitie, as that first they shall never have notice of their accusers, but shall be urged to reveale their very thoughts and affections; Secondly if by long enquirie they bee taken tardy in any one thing delivered in their examinations, or can be convicted thereof by any two

two witneſſes of how baſe or indifferent qualitie ſoever, without farther reply they are caſt and gone; thirdly if nothing fal out to be proved againſt them, yet will they hold them in their **Holy houſe** divers yeeres ſometimes, in great anguiſh and miſery, for a terrour to other, and for their exacter triall; and laſtly, beſides all their tortures and ſcornes, if one be touched the ſecond time, nothing but death without remiſſion: this being the diligence, this the violence of their Inquiſition, it doth ſo ſweepe all quarters & corners where it walketh, that as a ſheering wind it kills all in the bud, no wit nor proviſion being poſſible to avoid it. Yea it is ſuch a bridle to the very freedome of minde and libertie of ſpeech, which they of their owne way would otherwiſe uſe; and is converted in ſome places to ſuch an inſtrument no leſſe of civill than Eccleſiaſticall tyrannie: that as *Naples* and *Millane* did a while vehemently withſtand it, and Spaine would with the deereſt things they have redeeme it; ſo moſt of their moſt zealous Catholikes elſewhere which would die perhaps if neede ſo were for their Religion, yet abhor the very name and mention of the Inquiſition, as being the greateſt ſlavery that ever yet the world hath taſted. And the *Venetians* themſelves could never yet be brought to admit it in other ſort, than with certeine very favourable exceptions for ſtrangers (who are generally alſo in Italy litle ſearched into for their conſciences, by reaſon of the gain which coms by their repaire, but may paſſe well enough if they give no ſcandall,) and with retaining the ſoveraigne sway thereof in their owne hands at all times.

But to let this racke of mens ſoules thus reſt, as an invention fitter for the Religion of ANTIOCHVS and DOMITIAN, or for Mahomets Alcoran, than for the clemencie of his Goſpell who was Prince of mildneſſe and mercie: It is a wonderfull thing to ſee what curious order and diligence they uſe, to ſuffer nothing to be done or ſpring up among themſelves, which may any way give footing to the Religion which they ſo much hate. And firſt for the **Scriptures**; for as much as the Reformation ſeemes grounded upon them, the Reformers having ſtriven to ſquare it out wholly and onely by that rule, as farre forth as their underſtanding and witts could wade; and for as much as it is a thing which the Romaniſts deny not, that a great part of their Religion hath other foundation, and would ſeeme in many poincts to ſwerue much, yea and plainely to croſſe the Scriptures, as an ordinarie reader by his meere naturall wit, not faſhioned by their diſtinctions nor directed by their gloſſes, would expound it: for this cauſe though heretofore to ſtop their adverſaries mouthes, alwayes yolping and crying with hatefull ſounds, that they would not let the poore people heare their Creatour ſpeake to them, that they ſtarved and murdered their ſoules in ignorance robbing them of the bread of life, the voyce of Chriſt, and cramming and choaking them with their emptie ſuperſtitions, their poyſoned Idolatry; that the Scriptures would ſhew them that their worſhipping of blind Images was a thing deteſted, and even with threats prohibited in the Law of God; their praying in unknowne language and

and by tale plainely reproved; their invocating and vowing to Saincts a matter there never heard of; that their Ceremonies were vanities, their traffike for soules very Sacrelege, their miracles delusions, their Indulgences blasphemies; that it would discover their **Church** to be a body strangely infected and polluted with all foule and pestilent diseases; and finally that their not-erring and not controllable **Lord of Rome** was no other than that imperious bewitching **Lady of Babilon**: though I say as well to beat backe these irksome out-cries of their adversaries, as also to give some content and satisfaction to their owne, that they might not thinke them so terribly afraid of the Bible, they were content to let it be translated by some of their favourers into the vulgar, as also some number of Copies to be saleable a while at the beginning: yet since having hushed that former clamour, and made better provision for the establishing of their kingdome, they have called all vulgar Bibles streightly in againe, (yea the very Psalms of DAVID which their famous preacher Bishop PANIGAROLA translated) as doubting else the unavoidablenesse of those former inconveniences.

To let passe those hard conceipts which they breed in the multitude, as touching the inextricable obscuritie of the Scripture, the easinesse to mistake it, the daungerousnesse to erre by it: having raised in some places such base and blasphemous proverbes concerning it, as for my part I had rather themselves would extinguish them, than that I list to give them

life by recording them in this place. Neither yet in their very ſermons, though they preach alwayes in a manner on the Goſpell of the day, doe they read or any other wayes recite the text; but diſcourſe onely on ſuch points of it as they thinke fitteſt, without more ſolemnitie; that no ſound of Scripture may poſſeſſe the people: although the uſe in France bee otherwiſe for that matter: yea ſome parts of Scripture, as S. PAVLS Epiſtles, they are ſo icalous of, and thinke ſo dangerous, that by report of divers, (for my ſelfe did not heare it,) ſome of their Ieſuits of late in Italy in ſolemne ſermon, and other their favorites elſewhere in private communication, commending betweene them St. PETER for a worthy Spirit, have cenſured St. PAVL for a hote headed perſon, who was tranſported ſo with his pangs of zeale and eagerneſſe beyond all compaſſe in ſundry his diſputes, that there was no great reckoning to bee made of his aſſertions; yea he was dangerous to reade as favouring of hæreſie in ſome places, and better he had not written of thoſe matters at all. Agreeable to which I have heard other of their Catholikes deliver, that it hath beene heretofore very ſeriouſly conſulted among them, to have cenſured by ſome meanes and reformed the writings of St. PAVL: though for my owne part I muſt profeſſe I can hardly beleive this, as being an attempt too too abominable and blaſphemous and for theſe times alſo too deſperate a ſcandall. But howſoever, he of all other is leaſt beholden to them: whom of mine owne knowledge and hearing, ſome of them teach in Pulpit, not to have beene

beene ſecure of his preaching but by conference with St. Peter and other of the Apoſtles; nor that he durſt publiſh his Epiſiles till they had allowed them. Theſe orders have they taken to avoid daunger from the written word: advauncing in ſtead thereof the amplitude, the ſufficiencie, and the unfallible certaintie of Gods Oracles and word not writen, but delivered to the cuſtody of his holy Church by ſpeech onely: which Church hath now fully alſo delivered her mind in the late Councell of Trent; whereto all that are ſolmnely doctored in Italy muſt ſubſcribe.

And as in the foundation of the Reformation which is the Scripture, ſo much more in the ædifice it ſelfe the **Doctrine and Opinions**, they beat away all ſound and Eccho of them: being not lawful there to alleage them, no not to glaunce at them; not to argue and diſpute of them, no not to refute them. In ordinary communication to talke of matter of religion, is odious and ſuſpicious: but to enter into any reaſoning though but for argument-ſake without other ſcandall, is prohibited and dangerous. Yea it was once my fortune to be halfe threatned for no other fault than for debating with a **Jew** and upholding the truth of Chriſtianitie againſt him: ſo unlawfull are all diſputes of Religion whatſoever. And their Friers even in France in their endeavors to convert others, will ſay it is lawfull to perſwade them, but not ſo to diſpute of them. But in Italy this is much more exactly obſerved: where in their Divinitie diſputations in their Vniverſities or Colledges, (as

ſome ſuch diſputations they have, but very ſleight and unfrequent;) I could not perceive that they ever debated any queſtion at this day controverſed, otherwiſe than (as ever) among themſelves and betweene their School-men. And which was more ſtraunge to me till I ſounded the reaſon, in no place of Italy where ever I came, could I heare any of their Preachers treat of any poinct in queſtion betweene them and the Proteſtants, ſave onely at Padova; where, in reſpect there are alwayes divers hundreds of ſtraungers of the adverſe partie, it is otherwiſe practiſed, and I weene adviſed.

But in all other places for ought I could perceive, eyther they mention now no adverſaries; or if they doe, which is very ſeldome, yet doe they not unfold their opinions and arguments, but eyther frame other Chimæra's of their owne in ſteed of them, and ſo flouriſh about or two in canvaſſing their owne ſhadowes, as is uſuall in France alſo; or elſe diſpatch them away with certaine generall reproaches, and then (as I have heard ſome of them) will formally conclude; but what doe I name Hæretickes in an aſſembly of Catholikes? Howbeit they are not ſo forgetfull and careleſſe of their good croſſe neighbours, as this courſe might ſeeme at the firſt bluſh to import: but thoſe offices they do, they doe them to the beſt purpoſe; teaching the people ſometimes in Pulpit, but much more in priuate conferences and in their confeſſions, that the Lutherans and Calviniſts are blaſphemers of God and all his Saincts,

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and above all other that they deſpiſe and vilifie our Lady, ſaying plainely ſhee was no better than one of their owne wives; that they aboliſh the Church-Sacraments, the onely meanes of ſalvation; that where-ever they come, they eyther raze or rob Churches, and make ſtables of them; that there is no kinde of villany which is not currant among them; that in **England** they have neyther Churches nor forme of Religion, nor ſerve God any way; that the Engliſh Nation ſince their falling away from the Church is growne ſo barbarous, that their ſouldiers are very Canniballs, and eat young children. But that above all other places **Geneva** is a very profeſſed Sanctuarie of roguerie, giving harbour to all the runnagates, traitors, rebels, and wicked perſons of all other Countries. By which ſpeach very generally in Italy ſpred and believed, ſome memorable accidents have at ſome times happened. Sundry of their prigging and looſe Friers, hearing of Geneva to be ſuch an onely place of good fellowſhip, and thinking the lewder pranks they playd with their owne ere they came thither, to finde the better welcome at their comming; have robbed their Convents of their **Church plate** and **Repoſitories**, and brought away the bootie in triumph to Geneva, under the changeable colours of reformed Religion: where their advauncement hath beene ſtreight to the Gibet for their labour: a reward much unexpected, and ſuch as cauſed them to complaine pitifully of their wrong information; For ſuch is the extraordinarie ſeveritie of that Citie,

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as to punish crimes committed without their State, with no whit lesse rigour than as if they had beene done within it. And not many yeares since it was the lott of a Spanish gallant, who stood upon his state and caried a mint about him, to repaire thitherto have stamps made him for the coyning of Pistolets. His defence was that he understood their Citie was free, and gave receipt to all offenders. It was told him that it was true, that they received all offenders, but withall when they were come, they punished their offences. A distinction which the good Gentleman had never before studied; and the learning of it then cost him no lesse than his head-piece.

And as by these kinde of sclaunders, so also the more to harden mens minds against them, they will tell of strange miracles that have befallen them. A point wherewith the Pulpits of France also doe ring dayly: where in the siege of Paris they were growne to that audaciousnesse, as to perswade the people there, who generally beleived it, that the thunder of the Popes excommunications had so blasted the Hæretiks, that their faces were growne blacke and ougly as Divels, their Eyes and lookes ghastly, their breaths noysome and pestilent. Much like to one of the *Servi di Madonna* at *Bolonia*, whom I heard in Pulpit among a multitude of moderne miracles, which had fallen out to their punishment who were excommunicated, (the continuing wherein a yeere, without seeking absolution, incurre suspition of Hæresie;) tell this also of an hæreticall Gentleman of Polonia: who talking at a solemne din-

dinner againſt the Pope, the bread on his trencher grew blacke as inke, and upon his repentance and converſion returned to his former whiteneſſe. A thing happ'ned but lately and reported by the Poloniſh Ambaſſadour to a Cardinall, by the Cardinall to a Biſhop, by the Biſhop to this Frier: An imitation perhaps of that renowmed miracle of eating tables for hunger, threatned by that winged Propheteſſe, with like deduction of credit.

Qua Phœbo pater omnipotens, mihi Phœbus Apollo
Prædixit, vobis Furiarum ego maxima pando.

And theſe things are in ſteed of refuting the Proteſtants Religion: which are not in vaine.

For the vulgar ſort, who beleive, as they ſay, in God and the Pope, thinke all to be Goſpell that their Friers tell them. And I have heard ſome conjecture at others to be Lutherans, onely by reaſon they were ſo monſtrous blaſphemers as they were. But all are not of that ſtamp: thoſe gentlemen and other who have travailed abroad; and thoſe alſo at home that are not paſſionatly blind, but diſcreet and inquiſitive of the truth of all things; howſoever diſſenting from them, yet have no ſuch hard conceipt of the Proteſtants opinions or actions. But the moſt ſtrange thing as to me it ſeemed of all other, is that thoſe principall writers who have employed themſelves wholly in refuting from point to point the Proteſtāts doctrin and argumets, are ſo rare in Italy as by ordinary enquiry, I beleive not to be found.

The Controverſies of Cardinall BELLARMINE I ſought for in Venice in all places. Neither that nor GREGORIUS of Valenza, nor any of ſuch qua-

litie could I ever in any ſhop of Italy ſet eye on: but in ſteed of them an infinite of meere invectives and declamations. Which made me entertain this ſuſpicious coniecture, that it might be their care that no part of the Proteſtants poſitions and allegations ſhould be knowne they were ſo exact, as to make diſcurrent in ſome ſort even thoſe very books, which were conſtreined to recite them, that they might refute them, in ſuch wiſe as not to ſuffer them to be commonly ſalable, but onely to ſuch or in ſuch places as the ſuperiours ſhould thinke meet. But the truth of this coniecture I leave to farther enquirie.

The concluſion is this: no ſound of the reformed Religion, eyther ſtirring in Italy, or by any humaine wit now poſſible to bee raiſed. For, to bring in from forrein places any hæreticall writing, though it were without malice, were two yeeres ſtreight impriſonment as they ſay, if he ſo eſcaped. So farre are they from their adverſaries, eyther ſimplicitie, if their cauſe be bad; or honeſtie if good: who not onely in moſt of their replies print both together, to give meanes of indifferency in iudgeing to the reader; but even permit their adverſaries yet unanſwered diſputes to runne current among them, ſo they be in the latine, and not purpoſely written, as ſome are, to miſdraw the multitude. It remaineth now to reſtraine the Italians from going abroad to forreine Countri's, where thoſe contagious ſounds and ſights might infect them. Herein the nature of the Italian doth ſupply: who wonders at us Engliſhmē that come travelling ſo far thither,

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himſelfe having no humor to ſtir one foot abroad; and indeed little needing, conſidering how all Nations of Chriſtendome doe flocke to him. But not ſo for Merchants: theſe flye abroad in exceeding abundance to all places, and in wealth where-ever they come over-top all other; ſuch is their skill, their wit, their induſtrie, their parſimonie. Behold then this Popes late exploit alſo for that point. He hath by his printed Bull under paine of excommunication forbidden them all repaire for traffike to hæreticall countries: Whereupon ſome as I heare are retired from England, and other in other places are ſaid to have importuned and obteined ſome out-Chappell to have their Maſſe in. Thus hath every gap his buſh, each ſuſpition his prevention.

One thing onely remaineth as a garland to all the reſt. It were an hard ſtate and a tirannicall, where the Superiours ſhould aſſume to themſelves all licence of doing, and not permit to the inferiors at leaſt-wiſe libertie of ſpeaking: which is but a ſlender revenge for ſo great a wrong as ill government; yet ſuch as by giving vent to the boyling fumes of hatred, doth evaporate and aſſlake that heat, which otherwiſe would flame out into furie and miſchiefe. For which cauſe the wiſeſt men have beene alwayes beſt pleaſed, that loſers ſhould have their words: and they who have endevored to bridle mens tonges by ſharpe lawes, whom they rather ſhould have charmed, and held in tune by their owne integritie, have learned that things violent are ſeldome permanent, and that the enjoyning of too

much patience makes men breake into madneſſe. Yea I have heard men of great experience and iudgment ſay, that the beſt way to reconcile the Country enmities is to let the good men chide a while hartily together; and their ſtomacks being once diſgorged a peaceable motion will find good audience; ſo neceſſarie are theſe evaporations to the minds of the multitude, which may ſerve for ſome iuſtificatiō of the wiſdome of the Papacie in thoſe former free times, when they did, and other ſaid, what each humour advized. But little was it then feared which ſince hath followed. Little was it imagined, that the time ſhould come, when the world awakened by the cries of a Frier, ſhould looke about ſo broadly, and ſearch ſo narrowly all the plaits and hidden corners of the Papacie, what their doctrine had beene, what their lives, what their ſcopes, and what their practiſes. Not ſo many of the conſecrated divine Patrons of the Romane ſtate, with thouſands of prayers and vowes daily adored; nor ſo many of their enſhrined and miracle-working Images, to whome ſuch ſtore of lampes and pure candles were dayly burning; ſo much incenſe perfumed, ſo long and toyſome Pilgrimages performed, ſuch abundance of gifts and glad offerings preſented; on whom laſtly ſo many, ſo devout, ſo humble both bowed knees, and hung-downe heads, and beaten breaſts, and lift uppe eyes attended; did ever fore-tell ſo notable a calamity.

It was not then thought that there would ariſe a generation, who would alleage in good earneſt, that

that divers hundred of yeeres ſince, as alſo more freſhly, ſundry of their owne Authors and followers had in bitter deteſtation of their owne monſtrous abominations deſcribed out the Pope for **the Antichriſt foxe-propheried**; called Rome **the Mery Babylon** and **temple of Hereſies, the corrupter of the World, the hate of Heaven**, and **in effect, the high-way and very gate of Hell**: that the lives of their Prælates, Prieſts, Friers, and Nunnes, not for ſome particular offences, which will alwayes befall, but for their ordinary tenour and courſes of converſation, had beene ſo reported by men of their owne Religion, that an honeſt adverſarie can not reade them without ſorrow, nor a modeſt without ſhame and bluſhing: that the iniquitie of their cheife Sea hath beene ſo exorbitant, as to have raiſed amidſt themſelves this proverbe or ſaying among many other concerning it, recorded in their owne bookes, that **the woꝛſt Chriſtians of Italy are the Romanes, of the Romanes the Prieſts are wickedeſt, the lewdeſt Prieſts are preferred to be Cardinalls, and the baddeſt man among the Cardinalls is choſen to be Pope.** Neyther was it then foreſeene, that the world entring into theſe conſiderations, would thinke that they had reaſon which called for a Reformation; and that it was not a fatall calamitie of this age, but a ſupernaturall bleſſing of God from above, after the kindling of many precurſorie lights of knowledge, and furniſhing other inſtruments to doe ſervice therein,

to direct a meere accident of ſcandall on their part; namely the undiſcreet proclaiming and ſale of their pardons, as the wiſeſt and worthieſt of their owne Hiſtoriographers reporteth it, to the provoking of certein men of more zeale and courage, than policie or skill, in conducting their actions; who without any ſuch præmeditated intent, yea and drawne into the liſts, and held in them againſt their will, by the violent preſſing and inſulting of their adverſaries; having beene forced to ſift thoroughly the Romiſh doctrine and practiſe, have diſcoverd therein thoſe errors and abuſes, which it was high time to be purged and ſwept out of the Church: and that the eſtabliſhing of this Reformation how unperfect ſoever, to be done by ſo weake and ſimple meanes, yea by caſuall and croſſe meanes, againſt the force of ſo puiſſant and politike an adverſarie, is that miracle which in theſe times we are to looke for; wherein it pleaſeth God, whoſe goodneſſe all times doe ſpeake out; to renowne his high wiſdome in guiding this untoward world by ordinarie courſes; as in fore-times his power, by admiring therein his often extraordinary wonders. But the Papacie at this day taught by wofull experience, what dammage this licence of writing among themſelves hath done them; and that their ſpeeches are not onely weapons in the hands of their adverſaries, but eye-ſores and ſtumbling-blockes alſo to their remaining friends: under ſhew of **Purging** the world from the infection of all wicked and corrupt **Bookes** and paſſages, which are either againſt Religion or againſt honeſtie and good manners; for which

which two purpoſes they have their ſeverall officers, who indeed doe blot out much impiouſneſſe and filth, and therein will deſerve both to be commended and imitated, (whereto the Venetians adde alſo a third, to let nothing paſſe that may be juſtly offenſive to Princes;) have in truth withall pared and lopt off what ſoever in a manner their watchfull eyes could obſerve eyther free in diſcloſing their abuſes and corruptions, or ſawcie in conſtruing their drifts and practiſes, or diſhonourable to the Clergie, or undutifull to the Papacie. Theſe editions onely authorized, all other are diſallowed, called in, conſumed; with threats to whomſoever ſhall preſume to keepe them: that no ſpeech, no writing, no evidence of times paſt, no diſcourſe of things preſent be; in ſum, nothing what ſoever may ſound ought but holineſſe, honour, puritie, integritie to the unſpotted ſpouſe of CHRIST, and to his un-erring Vicar; to the Miſtreſſe of Churches, to the Father of Princes. But as it falleth out now and then, that wiſedome and good fortune are to the ruine of them that too much follow them, by drawing men ſometime, upon a præſumption of their wit and cunning in contrivements, and of their good ſucceſſe withall in one attempt, to adventure upon another ſtill, of yet more ſubtill invention, and more dangerous execution; which doth breake in the end with the very fineneſſe it ſelfe, and overwhelme them with the difficulties: So it is to be thought, that their proſperous ſucceſſe in pruning and pluming thoſe latter writers, effected with good eaſe and no very great clamour, as having ſome reaſon, and doing really

really some good; was it that did breed in them an higher conceipt, that it was possible to worke the like conclusion in writers of elder times, yea in the Fathers themselves, and in all other monuments of reverend Antiquitie: and the opinion of possibilitie redoubling their desire, brought forth in fine those *Indices expurgatorij*, whereof I suppose they are now not a little ashamed, they having by misfortune light into their adversaries hands, from whom they desired by all meanes to conceale them, where they remaine as a monument to the iudgement of the world of their everlasting reproach and ignominie. These purging *Indices* are of divers sorts: some worke not above eight hundred yeeres upward: other venture much higher even to the prime of the Church: the effect is that for-as-much-as there were so many passages in the Fathers and other auncient Ecclesiasticall writers, which their adversaries producing in averment of their opinions, they were not able but by tricks and shifts of witte to reply to; to ease themselves hence-forth in great part of that wit-labour; (a qualitie indeed perhaps more commendable in some other trade, than in Divinitie where veritie should onely sway, where the love of the truth should subiect or extinguish wholly all other passions, and the eye of the minde fixed attentively upon that obiect, should disturne from the regarding of other motives whatsoever:) some assemblies of their Divines, with consent no doubt of their redoubted Superiours and Soveraignes, have delivered expresse order, that in the impressions of those Authours which hereafter

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ſhould be made, the ſcandalous places there named ſhould be cleane left out: which perhaps though in this preſent age would have ſmally prevailed to the reclaiming of their adverſaries, yet would have beene great aſſurance for the retaining of their owne, to whom no other bookes muſt have beene granted. Yea and perhaps time and induſtrie, which eate even thorough marbles, extinguiſhing or getting into their hands all former editions, and for any new to be ſet out by their adverſaries there is no great feare; whoſe bookes being diſcurrent in all Catholike Countries, their want of meanes requiſite to utter an impreſſion, would diſharten them from the charge: the mouth of antiquity ſhould be thoroughly ſhut up from uttering any ſyllable or ſound againſt them. Then laſtly by adding words where opportunitie and pretence might ſerve, and by drawing in the marginall notes and gloſſes of their Friers into the text of the Fathers, as in ſome of them they have already very handſomly begun; the mouth of Antiquity ſhould be alſo opened for them. There remained then only the rectifying of St. Paul, (whoſe turne in all likelyhood if ever, ſhould be the next,) and other places of Scripture, whoſe authoritie being ſet beneath the Churches already, it were no ſuch great matter to ſubmit it alſo to her gentle moderate Cenſures; eſpecially for ſo good an intent as the weeding out of Hæreſies and the preſerving of the Faith-Catholike in her puritie and glorie. But above all other the ſecond Commandement, (as the Proteſtants, Græcians and Iewes reckon it,) were like to abide it: which already in their vulgar Catechiſms

is discarded as words superfluous, or at leastwise as unfit or unnecessary for these times. And then without an Angell sent downe from Heaven, no means to controll or gain-say them in any thing. But these are but the dreames perhaps of some over-passionate desires, at least-wise not likely to take place in our times. But what is it which the opinions of the not possibility of erring, of the necessary assistance of Gods Spirit in their Consistories, of authority unlimited, of power both to dispense with Gods Law in this world, and to alter his arrests and judgements in the other, (for thereunto doe their pardons to them in Purgatory extend:) what is it which these so high and so fertill opinions are not able to engender, and doe not powerfully enforce to execute? carrying men away head-long with this raging conceipt, that whatsoever they doe by the Popes they do by Gods owne Commandement, whose Lieutenant hee is on Earth by a Commission of his owne penning, that is to say, with absolute and unrestrained iurisdiction; that whatsoever they do for advancement of his Sea and Scepter, they doe it for the upholding of the Church of CHRIST, and for the salvation of mens Soules, which out of his obedience doe undoubtedly perish. And verily it seemes no causelesse doubt or feare, that these humours and faces, so forward, so adventurous, to alter and chastise with palpable partiality, the workes of former times in an age which hath so many iealous eyes on their fingers, so many mouthes open to publish their shame, such store of Coppies to restore and repaire whatsoever they should presume

ſume to maime or deprave : that in former ages, when there were few Coppies, ſmall difficulties, no enemies ; as it is found by certaine and irrefragable arguments, that many baſtard-writings were forged in their favour, and fathered on honeſt men who never begat them ; So alſo they might beſide other their choppings and changings, puttings in and puttings out, ſuppreſſe many good and ancient evidences, which they perceived were not greatly for their purpoſe to be extant. But of all other in reforming and purifying of authours, the care and diligence of this Pope doth farre exceed : who not content with that which hath beene done in that kinde before him, nor thinking things yet ſo bright as they ſhould be, cauſeth much to be peruſed and ſcoured over a-new : yea and it is thought will caſhiere ſome worthy authours, who as yet though with cuttes and gaſhes holde ranke among them. And for a farther terrour not to reteine bookes prohibited ; I have ſeene in their printed inſtructions for Confeſſion, the having or reading of bookes forbidden ſet in ranke amongſt the ſinnes againſt the firſt Commandement. And for farther proviſion, The Iewes (who have generally not any other trades than frippery and uſury, loane of mony and olde ſtuffe,) are inhibited in many places the medling any more with bookes, for feare leaſt through errour or deſire of lucre they might doe them præiudice. Neither is it lawfull in Italy to carry bookes about from one place to another, without allowance of them from the Inquiſitours, or ſearch by their Authorities.

Wherein as I confesse they have neglected nothing, which the wit of man in this kinde could possibly devise: so yet may it be doubted, that as too much wiping doth in the end draw blood with it; and soile more than before; so this too rigorous cutting of all Authors tongu's, leaving nothing which may savour any freedome of spirit, or give any satisfaction for understanding times past; may raise such a longing for the right Authors in the mindes of all men, as may encourage the Protestants to reprint them in their first entireness, having hope given to vent them although in secret. These have I observed for the complottes and practises of the Roman-Church and Papacie, not doubting but they may have many more and much finer than I can dreame of: and yet in the surveying of these altogether, me thinke they are such and so essentiall in their proofe, that it causeth me in generality of good desire to wish, that eyther the cause which they strive to mainteine were better, or their policies whereby they mainteine it were not so good.

Now to take a briefe view of the **Present State of the Papacy** or rather of some pointes therein more requisite to bee knowne: first to consider it in his owne proper and **Peculiar Dominions**, namely in the Signories and Territories which the Pope holdes in Italy; for as for **Avignon** with his **Country Venessine** in **France**, by reason of the ill neighbourhood of the Protestants of **Orange**, it hath yeilded him I weene in these latter times no great matter; (yea rather it hath beene

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an over-charge unto him ; for which cauſe they like well to bee under the Pope, as bringing more in to them, than hee taketh from them :) I take it at this day, of the foure great States of Italy, by reaſon of the acceſſe of the Dukedome of Ferrara eſcheted to him of late, to bee clearely the third at leaſt, and to ſurmount the great Dukes, which it hath well-nigh ſurrounded alſo. Yea queſtion might be made concerning the ſecond place. For although the Venetians in amplitude of Territory farre, and in greatneſſe of revenew not a little exceed it : Yet beſide other difficulties and charges of neceſſity to which they are more ſubject ; in military force they greatly come ſhort ; the Popes men retaining ſtill the brave heartes of their auncestours, and breeding among them plenty of able leaders, (whereof at this preſent both the great Duke and the Venetians doe ſerue themſelves ;) whereas the Lombards, wherein is the flowre of the State of Venice are as heavy and unwarlike, as their ſoile is deepe and fat ; inſomuch that the Venetians are driven to ſeeke abroad and eſpecially to the Griſons, from whom they are to have at all times ten thouſand at call. But on the contrarie ſide being to be alleaged, that the Venetians are by ſea puiſſant, where the Pope can do nothing ; I ſuppoſe they may ſtil hold the ſecond place of greatnes: the firſt even in Italy without other reſpect, being incomparably due unto the Spaniſh mightineſſe. And this in poſſeſſion. Beſides which all Italy holding partly of the Pope & partly of the Empire, (ſave the Sign. of Venice, who acknowledge no Lord,) of the Pope, the kingdomes

of Naples and Sicily with their dependants, the Dukedomes of Parma and Placentia, and Vrbin, beſides other leſſe quillets of theſe, the Duchie of Vrbin (no great thing, but full of ſtout men, and of ſome hundred thouſand crownes revenew,) is in great poſſibility to devolue to the Church ere long; the Duke being in yeeres and without heyres; though as now unmarried, by his olde wives deceaſe of late; but the Ieſuites labour hard that hee ſo remaine, perſwading him that Bigamy is not ſo acceptable an eſtate to God. There is alſo poſſibility of the eſcheting of Parma and Placentia, there being but the young Duke, (who remaineth ſtill unmarried, being withſtood, as is thought, in his long love at Florence, both by Spaine of olde, and now by the Pope alſo, beſides the great Dukes not haſtineſſe to forge his Neeces portion;) and the Cardinall FARNESI his Brother, who in that caſe I beleive ſhould finde as difficult a ſuit at Rome for diſpenſation to marry; as the Duke of Ferrara did before him for a tranſport of his tenure: Of Naples I can ſay nothing eyther of probability, or poſſibility, as things now ſtand. Onely it is apparent that the Popes have a very great deſire unto it, and opinion of good title alſo even in preſent. But the unfortunate ſucceſſe and fearefull example of Pope SIXTVS QVINTVS hath given a freſh ſtop and great checke both to their deſire and title. This SIXTVS QVINTVS having of a ſimple Frier beene advanced to the Papacie by the favour of Spaine onely, which of long he had ſerved; fore-ſeeing very plainely in his changed diſ-

courſes

courſes the inevitable bondage, which together with all Italy the very Apoſtolike Sea and Lady-Church of the world was in ſhort time to fall into, if the greatneſſe of his preferrour did grow as it began; whoſe irreligious enchroachment upon the Church-rights, whoſe tyrannous importuning them to ſerue his turnes and humours, whoſe bravadoes, threats, inſolencies, and lording over them, his eyes did ſee dayly and could not remedy; conſtrained by theſe eminent daungers and preſent indignities, adventured to reviue and harbour in his mind the afflicted and forſaken thoughts of PAVLVS QVARTVS his prædeceſſor, and to embrace a deſſeigne of chaſing the Spaniards out of Italy, and eſpecially of recovering the Realme of Naples to the Church, which hath now but a quit rent of foure thouſand Crownes out of it, (ſent to them upon an Hackney) being one of the richeſt plottes that is in the world. For the effecting of which purpoſe by inhaunſing his impoſts of all commodities after the example of other Princes and States and his neighbours, and by other deviſes together with good menagement, in ſhort time he rayſed five Millions of Treaſure, a good ground of warre: and moreover after the example of the ſame PAVLVS QVARTVS, who brought into very Rome it ſelfe two thouſand **Alman Lutherans** to oppoſe againſt the Duke of **Alba**, King PHILIPS Generall in Italy, yea and was content to endure quietly thoſe abuſes and deſpites which they dayly offered to his Images and Sacrament and ſundry other devotions, as remaineth in a report

port of credit not to except againſt; ſo that SIXTVS began couertly to ſeeke ſtrength from the Proteſtants, propending more to favour this French Kings labours, yea and deſiring to enterteine good correſpondence with England alſo, as was ſtrongly ſuſpected, commending her Maieſties gouernement above all Princes in the world. By which meanes and endeavours he drew upon him ſo great feare and hatred of the Spaniſh party, and eſpecially of the Ieſuits, (from whom alſo as being too rich for vowers of poverty, he tooke away at one clap above tenne thouſand Crownes rent, and beſtowed on St. PETER; as I have heard reported;) that they ſtyled him a Navarriſt, a Schiſmaticke, and Hæreticke, an Allie of the Divels, yea and proteſted they would farther proceede againſt him: and at this day they ordinarily give out in Italy, that the Divell with whom hee had intelligence, came and fetcht him away; being in truth one of the worthieſt Popes this age hath ſeene, and of a mind moſt poſſeſſed with high and honourable enterpriſes. But the unproſperous event as I ſaid, of this project for the uniting of Naples againe to the Papacie, and his precipitated ruine who dared to advance it; having beene poyſoned by Spaniſh practiſe, as the wiſeſt there ſay;) and while my ſelfe was in Italy, a Prieſt one of the Popes ſubiects reported in ſecret; that there was lately a ſupplycation put up to his Holineſſe by a perſon unknowne, craving abſolution at his hands for making away of a Pope, which was thought could bee no other than this SIXTVS) doth deterre them

that

that come after from embarking themſelves in the like, and from imitating his actions whoſe end they have cauſe to tremble at.

So Naples remaineth in his view that hath moſt right to it; but in his hands and armes that is ſtrongeſt to hold it: And is like ſo to continue till ſome ſtout Pope aſſiſted with greater aydes and opportunities, ſhall aduenture to ſend backe that Spaniſh Hackney with a great Horſe after him, as the Frier adviſed. And this for the Pops temporall State: which may yeild him perhaps two millions of yearly revenew, by reaſon of the great encreaſe Ferrara hath brought; and be able to make at home for their owne defence ſome hundred thouſand fighting men or thereabout if need were.

Beſides what rent ariſing from the Popes patrimonie and ſtate at home, that which hee ſucketh from **Foraín parteg** is not ſmall even at this day; though nothing perhaps in compariſon of thoſe former rich times, when money came in dayly ſo fluſh from all quarters, that their temporall, of which now they make their principall, was then but an acceſſory additament to their greatneſſe. For among many other blowes which LVTHER with his long pen hath given that Sea, it hath compelled them beſides the entire loſſe in Countries revolted even in thoſe which ſticke to them, to draw more moderately than before, for feare of offending. Yea they have beene driven alſo in theſe latter times, to ſhare or yeild up into the handes of great Princes (of France namely and Spaine,) for the better aſſuring them, a great part of thoſe Fleeces which

themſelves wont to ſheere from the Clergie heretofore without any ſuch partners. Howbeit in Italy and ſome other few places, their Annates and tenths doe ſtill runne current: beſides the Spoglie, as they tearme them, or ſtrippings of Clergiemen at their deaths, (unleſſe in their life-time by yeerely penſion they liſt to redeeme them:) and amount no doubt unto a good round ſumme. His gaine out of Spaine is thought matchable very neere to that of Italy: which the Kings thereof doe and will more contentedly endure for the better aſſuring of the Papacie to them: which otherwiſe were likely to runne mainly with France. I would not report it but that I have it from good place, that PIVS QVINTVS under pretences after the Councell of Trent for viſiting and reforming of their Clergie, with other Papall affaires, was complained of to the Councell of Spaine to have drawne fourteene millions from them out of that Kingdome. What gaine their pardons bring I cannot well eſtimate; they beeing not ſold now to particular perſons after their former uſage ſave in Spaine and thoſe out-appurtenances; where alſo the late King himſelfe was ſaid to have the greateſt ſhare, and in regard thereof to have enterpoſed his Regall authoritie in preſſing their ſale upon all his people. It is to be preſumed that ſuch a multitude of generall, perpetuall and plenarie indulgences, for all times, perſons and offences, beſides other more limited, as are graunted to the greatſt part of the Religious houſes, and to ſome other Churches of Italy, and to ſundry in France alſo; yeild ſomewhat

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to the holy-Father in way of thankefull acknowledgment, conſidering their gaine by them is not nothing.

The **Cordeliers at Orleans** at the publiſhing of one indulgence, picked up as they ſay there foure thouſand Crownes at a blow. But howſoever the myſterie of that ſecret ſtand, this is plaine and apparent, that the Papacie is content to uſe theſe Religious houſes, as very ſpunges to drinke what juyce they can from the people, that afterwards he may wring them out one by one in his owne Convents. The Convents have from him theſe indulgences of grace to remit ſinnes and free ſoules from the flames of Purgatorie; at the anniverſarie publiſhing whereof in their Churches, there ſtands in eminent place the box of devotion, with ſome poore begging Crucifix lightly before it, and two tapers on each ſide to ſee the chinke to put money in. What man can bee ſo unthankfull, ſo ſtony and dry hearted, as to give nothing to them who have forgiven them ſo much: eſpecially there never wanting ſome holy pretence to encourage, nor many a deere eye to obſerve their good doings. Beſides this, the Pilgrimages to their miraculous images; (which draw great commoditie to the Cities alſo and States, wherein the people not ignorant thereof, helpe to ſet them a working; a conſideration that bringeth contentment therewith no leſſe to the Princes, ſo ſweet is the taſte of gaine from whatſoever:) the viſiting of their holy Reliques; both which have their offrings: the purchaſing of Maſſes both auxiliatorie and expiatorie: their

rewards for praying, their collections for preaching, beſides ſundry other duties; among which their *Obits*; which are ſo beneficiall, that their accompt is from a rich man to draw *Vÿs & Modis* ſome hundred Crownes at his funerall, or elſe it goes hard. Yea this is ſo certaine and ſo good a rent unto them, that if any man of ſort ſhould be buried without their ſolemnityes, and ſome of their orders to accompany his coarſe; he ſhould be thought a vere Hæreticke, and be ſure to have ſome odde bruit ſet abroach concerning him. As fell out not long ſince to a wealthy Citizen at Lucca: who willing by his Teſtament to bee buried in the night without their attending, tapering, cenſing or ſinging: had a rumour of him ſoone ſpred by the belly-devout Friers, whom hunger and loſſe of hope had made wickedly irefull, that hee was haunted and infeſted with blacke ratts on his death-bed. A matter of like truth to the Cordeliers ſpirit at Orleans. Theſe meanes extraordinarie, beſides their ordinarie revenew, increaſing often by inheritances deſcending upon them, which happ'ning to any of their brotherhood goe to the Convent for ever, (ſuch is the Law of Italy;) being graunted or permitted by the Pope to the Friers and all to enrich them; the Law of thankefulneſſe requires, reaſon and æquity allowes, and their vow of povertie adviſeth, that when they grow too rich, his Holineſſe ſhould let them blood in their over-full veynes for his owne neceſſarie ſuſtenance, as did SIXTVS QVINTVS; who pared away the ſuperfluities of ſundry rich Con-

vents,

vents, as fitter for his high State and honourable deſſeines than for them who had povertie in recommendation. This Pope dealeth more gently by way of loanes: which may perhaps in the ende come all to one reckoning: Beſides which, when warre againſt Turkes or Hæretickes, or any other enemies of the Church, or any other great affaire requires employment of the Church treaſure: there are taxes and ſubſidies impoſed or requeſted to a certaine proportion, upon the revenew of all Abbeyes and other religious Convents in Italy, beſides the reſt of the Clergie, which can be no ſmall matter: as was done theſe laſt yeeres for the ſervice of Hungarie. I might adde hereto the roll of his forreine Commodities, the fees of diſpenſations, cheifely in prohibited degrees for marriage: There beeing few royall families at this day in Chriſtendome, which by reaſon of their often alliances and neareneſſe in bloud, are able by his Canons to enter-mary without his Licence. Which faſhion of reſtraining of things lawfull upon ſhew of vertue, that afterwards by diſpenſing even with unlawfull things they may raiſe their benefit, is the baſe brood of the mixture of hypocriſie and covetouſneſſe, borne to the common calamity and preſſure of them, for whoſe eaſe and felicitie all governement was inſtituted. But by theſe and infinite other diſpenſations and expeditions, his Papall Authority doth accomodate and is accomodated reciprocally of all Nations; the particularities whereof I will not farther inſiſt upon, this being ſufficient to verifie this aſſertion, that even at this day thoſe out-incomes are

good helpes for an extraordinarie od-chare, when neede is. And yet all this notwithſtanding, the treaſure of the Church is ſmall. SIXTVS QVINTVS left five Millions by his great racking and husbandrie. His ſucceſſor GREGORIE Xiiij.th waſted foure of them in ten monethes and leſſe, (above his ordinary revenewe,) in pomp and riot. This man is very charie over that one remaining, and diſtilleth all other deviſes rather than ſet finger to that ſtring; which yet his late proweſſes have cauſed him to aſſaie. But were the Church-rent and gaine how huge ſoever, two aſſiduall horſe-leeches which neuer lin ſucking it, will never ſuffer it to ſwell over-greatly in treaſure. The firſt is the high place of honour which he takes farre above all other Princes and Monarchs in the world: which draweth him to an inæſtimable charge in all places, to cary it with countenãce and comlineſſe requiſite; being forced thereby in his owne traine; in the entertainment he gives Princes; in the allowance to his Legates, Nuntio's and other Miniſters, which according to his owne greatneſſe are ſent into all Countries; and laſtly in furniſhing out to the multitude of his actions and practiſes over the world; to raiſe his charge for the moſt part according to the proportion of his high ſtate. For honour and frugalitie are the unfitteſt companions that can be. It is liberalitie and expence which both breedes and maintaines honour. Neyther can a judiciall man perhaps wiſh worſe to his enemie than to have an honourable calling and a poore living.

Another thing which keepes the Papacie alwayes

wayes ſo bare, yea and makes their temporall ſtate the worſe governed in Italy, for ſo it is compted; is in their often change of Popes by reaſon of their yeeres, the infinite deſire each hath to advance his kinred; his Children firſt if he have any, as PAVLVS *tertius*, who left his baſe iſſue no leſſe than Dukes of Placentia and Parma; and GREGORIE the Xiij.th more lately, who made his baſe ſonne Duke of **Soza** and **Caſtellan of St. Angello**: and if they have no Children, or liſt not be knowne of them, then their Nephewes and other kinſmen which is common to them all. Yea it often falles out, that thoſe Popes who have not any knowne children of their owne; by extending their love larger to a greater multitude of Nephewes, yet deſiring for their owne renowne and perpetuating of their name to raiſe them to as great State and wealth as they can poſſibly; doe conſume more the goods and treaſure of the Church, than thoſe other who have their loves, though ſtronger, yet to fewer: as was apparent in the two GREGORIES the Xiii.th with his few Sonnes, and the Xiiii.th with the multitude of his Nephewes and kinſmen. And theſe men being raiſed often from the bottome of baſeneſſe to the heighth of pride and power; having no hold in their handes nor ſcantling of their fortunes, as having never beene in the middle eſtate, which is the meaſure of both extreames, doe fall into ryot able to ruine any Prince; and rage and ravine in their Offices and governments, as they that knowing their time ſhort, meane to uſe it

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to the full proofe, the examples whereof are both many and freſh, which for their foulneſſe and baſeneſſe I liſt not to repeat. For which cauſe it was a good helpe for SIXTVS QVINTVS to bee Pope, that hee had ſmall kindred: though that ground is moveable; ſeeing Pedegrees change for the moſt part together with mens fortunes; which as a conſcionable Arbitratour, neyther annoyes the poore ever with multitude of kinſmen, nor diſcomforts the rich with paucity.

For the ſtate of the reſt of the **Clergy under the Papacy**, it varieth as the Countries. In Spaine the Prælates are exceeding rich in revenew: the Archbiſhoprick of Tolledo not inferiour to ſome Kingdomes. In Italy the livings of the Prælates are competent, conſidering the exceſſive multitude: Yet with ſo great diverſitie, that ſome meere Biſhoprickes, are above twenty thouſand Crownes rent, and other ſome under one thouſand. But the cuſtome of Italy, which avoydeth yea and blameth multitude of ſeruants and great houſ-keeping in all ſortes and degrees, makes a ſmall matter ſufficient, and a great ſuperfluous. Beſides, there to have many livings, is a matter of credit, not of profit onely; though as wiſe men as they, have thought otherwiſe of it, to bee a private great burthen, and a publike great miſcheife. The Pariſh Prieſtes in Italy, who have not the tenthes, (which in a Country whoſe ſoyle yeilds three harveſts in ſundry places all in a yeare, would amount to an huge matter, and conſidering the great rents and exactions would be inſupportable,) but have inſtead of them,

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certeine farmes as gleabland appropriate, and ſome certeine quantitie out of the encreaſe of their neighbours; are ſo provided for, that the meaneſt lightly which are their *Curati*, have an hundred Crownes a yeare, and the *Pievani*, which are the Prieſts of Mother Churches, from two hundred to five hundred, and upward ſometimes; which they helpe out with Maſſes as occaſion ſerves; which are ſtill in Italy as cheape as a groat. In Germany the Prælates are likely great Princes, and great Nobilitie required to have thoſe places. In France the Clergie hath beene in fore-times moſt flouriſhing: their revenew amounting, when land and all thinges were cheapeſt, to ſixe Millions in the whole; beſides their great places and authoritie in their State, and their ample juriſdiction in their ſeverall præcinets.

At this day they are fall'n generally; eſpecially the inferiour part, into great miſerie and beggerie, accompanied with all baſe and vile conditions; whereby the Country people is growne alſo utterly without knowledge of God or ſence of Religion; being fall'n into thoſe tearmes that plentie which ſhould make men thankefull, makes them but wanton; and affliction which ſhould make men repentant, makes them deſperate; and nothing can better them. The whole Realme in ſumme hath beene ſcourged with a three ſtringed whip, Warre, Ill-governement, and Iniuſtice particular: whereof the two latter are like to laſt ſtill, whilſt on the one ſide the places of Iuſtice are ſold as by the Drumme; on the other ſide the

Church Prælacies and other governements of ſoules, are made the fees and charges of meere Courtiers and Souldiers, whoſe merits would have rewardes, but ſuiting to their qualitie: which in a Realme ſo abounding with meanes could not bee wanting but by too much want of indifferencie and meaſure, heaping all upon a few, and moſt where are leaſt deſerts: whereas theſe ſo unfit and ill-ſuited recompences, diſtemper that harmonie which ſhould be in a flouriſhing eſtate, and overwhelme the Land with all kinde of corruption and confuſion.

But to returne to the Papacie, or rather now to the **Pope** himſelfe; and firſt to **His Election**: the right whereof having beene of Old in the Clergie and people, and from thence transferred to the **Emperors nomination**, is now wholly remitted to the **College of Cardinalls**: ſo that two third parts of their voyces that are preſent are requiſite to him, that either by adoration or in Scrutinie ſhall winne that glorie. Which double proportion of voyces to agree, makes this Election of greater difficultie, and gives occaſion of rarer ſtratagems and deviſes in it than I ſuppoſe are to be found in any other in the world. I have heard that in theſe latter times a **Cardinall of Sicily**, whoſe Holyneſſe and learning advanced him to that dignitie (for of ſome ſuch alwayes there is care to make choiſe for divers conſiderations,) entring the Conclave to an Election, and expecting that by inceſſant praier as in times of old ſome divine inſpiration ſhould have pointed out **Chriſts Vicar**; but finding

Ending when he was there nothing but practising and canvasing, promising and terrifying, banding and combining; setting of some up for stales only to ease passage for other, who were reserved til the last cast, when former hopes and angers beeing spent and evaporated had abated the prime edge and strength of opposition; in summe beeing himselfe also assaulted by all meanes, yea tugged and haled now by one part now by another, the good man agast as in a matter so cleane contrarie to his fore-framed expectation, *Ad hunc modum*, quoth he, *fiunt Pontifices Romani?* and therewithall so soone as that Conclaue was broken, retired to his Country, and would never see Rome againe. But the matter of greatest marke herein at this day is the power of the K. of Spaine in swaying those Elections: who by pensiones, by preferments, by hopes of the highest, having assured a great third part of the Cardinalls to him, and to bee alwaies at his devotion in all elections; whereby having the **Exclusive** as they terme it; no Pope can be made but with his liking: hee prooceeds on by his Ambassadours to name also some five or six unto them, whereof please they to choose any he shall rest well satisfied. Which course though it mightily distast the rest of the Cardinalls who are hereby for ever debarred from their cheife desire; yea and inwardly much afflict the great States of Italy, who are loth to have their Pope of a **Spanish edition**: yet is there no remedie, one of those in fine they needes must choose, the discretion they can have is onely this, to choose such of them as is likely to prove least to

his purpoſe. A memorable example hereof in the election of the laſt GREGORIE: where a greater part of the Cardinalls enflamed againſt the King, and banding againſt him; yet in concluſion after two Monethes impriſonment in the Conclaue were forced to relent and to chooſe one of his nominates, or otherwiſe a cleare caſe no election at all. Which whether there were or no, made no matter to Spaine: who ſtoode upon the ſurer ground in his excluſive obſtinateneſſe; The neceſſitie of the Church, the State of the Papacie, their owne preſent condition, the diſorders of the Citie of Rome and of all their Territorie, which in want of a Pope, and in this locking up of the Cardinalls, as it were, into a cellar, doe ſwarme exceedingly, did mainely cry out to have ſome Pope or other: which at laſt they yeilded to by conſenting upon a favourite, yea and ſubiect of Spaine alſo: for ſuch was that GREGORIE. Howbeit the maine matter runnes not with him ſo clearely: they being not the ſame men that are choſen, and that are Popes: but chaunging with their eſtate both name and nature alſo. Yea ſometimes not eaſie to finde two divers men of humour more different, than is the ſame man in his Cardinalſhip and in his Papalitie. Whereof no man better witneſſe than SIXTVS QVINTVS. the moſt crouching humble Cardinall that was ever lodged in an Oven, and the moſt ſtoute reſolute Pope that ever wore Crowne: in his Cardinalſhip a meere ſlave and vaſſall of Spaine, in his Papacie the daungerouſt enemie Spaine had in the world: in ſumme, who

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in his Cardinalſhip was ſcorned as a baſe Frier, in his Papacie was redoubted as a Prince of great worth and ſpirit.

Neither is there any mervaile to bee made of this difference; ſeeing the hope of obtaining and of maintaining the Papall honour are ſo cleane contrary: ſeeing in the one eſtate they faſhion themſelues to all other mens humours, in the other they looke that all men ſhould accomodate themſelues to their honours; and laſtly ſeeing thoſe Princes whoſe favour is the onely meanes to compaſſe the place, their power is the onely terrour of quelling downe the eſtate. For which cauſe as in generall the Cardinalles doe in their hearts favour France above Spaine, both as beeing the weaker part and the farther neighbour, and the onely hope to mainetaine counterpoiſe againſt the others greatneſſe: ſo let the King of Spaine make what choyſe among them of a Pope hee can, hee ſhall find that as long as thoſe reaſons continue; whoſeever ſits in the ſeat, will reſpect more his owne ſafetie than the ſervice of his preferrour; even as doth this very Pope, who for that cauſe is conceived to have made ſome alteration of inward firme friendſhippes, though holding in good tearmes of love and loyaltie with both. But this uncerteintie and mutabilitie of the new Popes affections, doth cauſe both the King of Spaine and other Princes of Italy, above all things to ayme at a man of a calme nature, and not ſtirring mettall: that if they cannot make any great accompt of his friendſhip; yet this naturall

diſpoſition and temper may aſſure them that hee will not be a raiſer of new ſtirres in Italy; as divers of them to ſcamble ſomewhat for their owne have beene: as on the other ſide an eſpeciall good inducement to the Cardinalls, is his age and ſicklineſſe, that the place may be made voyde againe; for the gaining whereof there is alwayes practiſing and plotting anew immediately upon the Election.

And thus is the Pope made: who hath his **Counſell of Cardinalls** to attend and aduiſe him; hee choſen by them, and they created by him: Whoſe number may amount they ſay, to **Seuentie two**: but many places are kept voyde ſtill to ſerue for deſperate puſhes: and of thoſe that are, ſome twenty lightly are the younger ſonnes of Dukes and Princes; who incaſe their aunceſters ſtates ſhould deſcend upon them, with diſpenſation from the Pope would reſigne uppe their Hattes. Among the Cardinalles for their owne honour, and for the gratifying of the world, are ſorted out and devided all the orders of Religions, and all the Nations of Chriſtendome; whereof they are appointed the particular protectours in the Court of Rome: as the Protectour of England now is **Cardinall Gaetane**, a ſtout man, of Spaniſh faction; who hath beene Legate into France, and more lately into Poland; but is now returned. Among this Councell alſo, being compacted of many Perſonages of very eminent ſufficiencie, what for their learning, what for their experience:

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and weighty employments are parted as by way of ſeverall Congregations, according to the uſe of the ſeverall Councells in Spaine, all the important affaires, as well ſtanding, as by dayly new occaſions ariſing, of the Church and Papacie, by which means they both disburden the Pope of much lighter buſineſſe, and the greater cauſes by long and exact diſcuſſion are ripened and made fit for his deciſſion. Such is the Congregation for propagation of Chriſtian Faith; the Congregation of the Inquiſition; the Congregation for England; the Congregation of Biſhops; for all Controverſies which happen betweene them and their Subjects; a Congregation for any diverſitie of opinion in matter of Religion betweene School-men or Friers; with ſundry ſuch other. A courſe lately there begun, but of good importance, and well worthy to be imitated.

Now for **This Pope**, who by race and name a Florentine, but his Father having beene chaſed thence upon a Conſpiracie againſt Duke Cosimo, by birth became a kinde of Romaine; I have little more to ſay than that which I have before touched. Hee is reputed to bee a man of a good calme diſpoſition, and not too crafty; yet cloſe and ſuſpicious, and thereby ſecured to hold his owne well enough; kinde to his friends; and devout in his way, and thinkes without doubt that he is in the right. Hee will weepe very often; (ſome conceive upon a weakeneſſe and tenderneſſe of minde, habituated therein by cuſtome: others ſay upon piety and godly compaſſion:) At his

his Masses, in his Processions, at the fixing up his Iubilees, his Eyes are still watering sometimes streaming with teares; in so much that for weeping he seemes another HERACLITVS, to ballance with the last GREGORIE another DEMOCRITVS for laughing. Touching his secret life, the Italians speake somewhat diversly, especially for his younger yeeres. But mens tongues are alwaies prone to attaint their Governours; and the worst men speake worst, as hoping themselues to lurke vnder the blemishes of their betters. For my part hearing no extraordinarie bad matter against him, but onely by suspicion, I judge the best; and howsoever, had rather preserve the credit of an ill man, than staine or impaire it in a good. For his yeeres he doth little exceed Three-score and three: but is troubled with the dropsie, and that caused (some say) or accompanied with a thirstie infirmitie.

For a Prælate hee hath good commendation, a favourer of learning, and advancer of them whose studies have beene to the advancement of his Sea: an enemie to the licentious life of Friers, yea to the Pomp also and Secular bravery of Cardinals; howbeit more desiring reformation in both, than daring attempt it in either, for ought that yet appeares: very magnificall and ceremoniall in his outward comportement; in his private, austere and humble, as his friendes say: in menaging the Church temporall goods rather thrifty than liberall; but of their spirituall treasure of Supererogatorie workes in Indulgences and Pardons, (which he useth not only as charitable reliefes of the needie, but as honourable

gifts

giftes alſo to reward Princes that have preſented him,) in theſe I ſhould thinke him very exceeding waſtfull, but that where the treaſure is infinite there the ſpender in ordinarie accompt cannot be Prodigall. For a Prince hee hath bee ne thought ſomwhat defective heretofore, as being neither of deepe reſolution, nor of great ſpirit. But fortunate-men are wiſe, and conquerours valiant. And ſurely this mans projects and attempts have ſo well proſpered, what in reduction of the French King by proſecuting him to extremitie: what in the matter of Ferrara; what in working the great peace; (the honour whereof by the moſt is wholly attributed to the Pope, though other ſay he was importuned to deale in it by the Spaniard, being ſo tyred and waſted out with troubling his neighbours, that in fine no deſire, no hope but in peace onely,) that it hath purchaſed him the opinion not onely of a fortunate and wiſe Pope, but of one who doth ſincerely affect the quiet of Chriſtendome, and thinkes nothing remaining to the height of his glorie but to be the author of an univerſall league and warre againſt the Turke, againſt whom hee hath ſundry times given ayde already. Forwhich end it is conceived notwithſtanding his abilitie and opportunitie extraordinarie, what by his excommunications, and what by his ready army, to have righted himſelfe: that yet he hath layd by his owne particular pretences as well againſt the **great Duke** of **Tuſcany**, for *Borgo di San Sepulchro* which belongs to the Church; as alſo and more principally againſt the Venetians, for **Rovigo** and the **Polleſine**,

which they have rent by warre and reteine from Ferrara; (not to mention that auncient quarrell touching the **Patriarchship of Aquileia**, whose Territorie even all **Friuli** their State is said to have usurped:) that no private temporall commoditie of his Church and Sea, might give impediment to the publike most necessarie good, in withstanding and repressing the **graund enemy of Christendome**. These thoughts surely are honourable; neyther unnecessary for his owne future safety, considering how neere a neighbour the **Turke** is to him, and how often his State hath beene afflicted by him, and sometimes enhazarded. But now for his neere neighbours the great Duke and the Venetians, as their States so their loves and his are but neighbourly: they thinking his growing to bee their stop and endangering. But the Venetians perhaps feare him, and the great Duke hates him more: the Venetians as having still even painted in their great palace and dayly before their eyes, the extremitie to which former Popes excommunications have brought them; (having their State as ill seated in regard of potent neighbours, who all gape after them upon any advantage, as any that I knowe againe in the world; the Turke confining and bordering with them on the East, the King of Spaine on the West, the Emperour on the North; the Pope on the South;) who can never want pretence, they holding that which they list not yeilde; besides some jealousies and discurtesies passed lately betweene them and the Pope and his Cardinalls:

nalls: the great Duke not onely for that hereditarie enmitie firſt, and that perſonall diſcourteſie ſince, at what time affecting the Title of the King of Tuſcanie, (whereof his wife is written Queene by ſome already,) and having got (as is ſaid) the Emperours liking, the Pope denyed him, putting him off with a diſtinction, that hee was content hee ſhould bee King in Tuſcany, but not King of Tuſcany, which ſcholaſticall ſubtilities plaine ſuiteres doe not love; but much more for that correſpondence of Conference and favour which is thought to bee betweene the Pope, and thoſe popular Florentines, who diſtaſted with their home governement once free, now almoſt ſervile, live both elſe-where abroad and at Rome in exceeding ſtore; eſpecially ſeeing not onely this Pope in the faction of his particular familie, but all Popes in the affection which the Papacie it ſelfe doth engender; doe naturally more deſire that their neighbours State ſhould bee popular; as having the ground of their greatneſſe in ſwaying the multitude. But generally the Dukes of Tuſcany will bee alwayes regardfull to hold the beſt correſpondence with the Popes that may bee: as having their State more open to aſſault on that ſide, the reſt beeing ſurrounded by the Apennine and the Sea. To conclude, this Pope, where there is no private cauſe of diſfavouring his perſon, or diſallowing his place, carrieth the name of a good Pope: and they which doe ſubtilize the points of goodnes more curiouſly, will ſay that PIVS QVINTVS was a good

Prælate, but no good Prince; that SIXTVS QVINTVS, a good Prince, but no good Prælat; GREGORIE the XIIj.th a good Prelate, a good Prince, but no good man: this Pope both good Man, good Prælat, and good Prince.

And so I leave him, wishing his dayly encrease in all parts of true goodnesse: whereof his Church hath too little I ween, and himselfe haply as other good men nothing too-much: and returne now to the Papacie.

The next point wherein which commeth to be considered, is what power it is of at this day in the world by reason of those **Nations** which either in whole or great part still **adhere unto it**, which are **Italy** with his **Ilands**; **Spaine** with his **Indies**, **Germany** with his **Skirts**, (which I accompt the seventeene Provinces of the Low-Countries on one side, the thirteene Cantons of Swisse & three leagues of Grisons on another, & **Bohemia** with **Moravia** and **Silesia** on a third:) and lastly the great united, well seated, fruitfull, populous Kingdome of **France**, with his neighbours of **Lozaine** and **Savoy**: (whom though Princes of the Empire whensoever themselves list and finde it for their profit, yet in regard of their greater affinity to France both in language and fashions, which consociate also affections, I annex unto it:) of all which some briefe view seemes necessarie to bee taken. For as for **Poland** and **Transiluania** with **Walachia**, and the remaines of **Hungarie**: by reason of their neere and dangerous confining with the **Great Turke**, together with the multitude of Religions, which

which are ſwarming in them, in Poland eſpecially, (of which it is ſaid by way of by-word, that if a man have loſt his religion, let him goe ſeeke it in Poland, and he ſhall be ſure to find it, or elſe make accompt it is vaniſhed out of the world:) there is no great reckoning to be made of their force either way. Then **England** with the more Northerne Kingdomes, **Scotland**, **Denmarke** and **Sweden**: (whoſe King notwithſtanding is of the Romane faith now, but hath few there that folow him:) they are accompted wholly to have caſt off the Papacie. For albeit they make reckoning of many favourers in them as of fourty hundred ſure Catholikes in England alone, with foure hundred Engliſh Romane Prieſts to mainetaine that *Militia*,) who upon quarrell with the Ieſuites, affectors of ſuperioritie, and diſgracers of all that refuſe to depend upon them, have inſtantly of late demaunded a Biſhop of the Pope, to be choſen by them, and to be reſident among them, but are croſt in that deſire by the countermine of an Arch-prieſt, obtruded upon them by the practiſe of the Ieſuites:) yet this is ſo ſmall a proportion being compared with the whole, as not to be eſteemed: eſpecially ſeeing in Italy accompted wholy theirs, there are full fourty thouſand profeſſed Proteſtants that have exerciſe of their Religion alſo, in the Valleys of Piemont and Saluzzo, beſides ſundry Gentlemen in Piemont who live abroad and reſort unto them. In Lucca alſo a great part are thought favourers of the Reformation. and ſome of that ſort there are ſcattred in all places: eſpecially in the State of Venice. But their paucitie and ob-

ſcuritie ſhall encloſe them in a cipher. So that for **Italy** wee will accompt it wholly to ſtand for the Papacie. True it is that the Princes and other free ſtates of Italy little favour the Popes enlarging in his temporall dominion at home; beeing already of a large ſize in proportion with theirs; and eſpecially for thoſe pretences which his ſea never wanteth, and thoſe extraordinarie advantages which the concurrence of his ſpirituall ſupremacy by interdictions, excommunications, diſcharging oathes of obedience, doth give him above all other Princes in the world. Which they alſo above all other men in the world have greateſt cauſe to feare; both in regard of the huge multitude of Prieſts, Prelates, and Friers, wherewith hee hath fortified him ſelfe exceedingly in all other ſtates, and in theirs above all exceſſively; as alſo for that diſcontent which their cruell and crying extortions and oppreſſions, by monopolies and taxes, by impoſitions upon mens perſons, upon their lands and goods, upon their viandes and markets, upon their trades and labours, upon their ſucceſſions, upon their mariages, in ſumme upon all beneficiall or eaſefull actiones, have bred in their owne miſerable and conſumed ſubjects; who wiſh rather that all Italy were reduced into the hands of ſome one naturall Potentate, whoſe greedineſſe how great ſo ever they were able to ſatisfie; and of the Popes above all mens, who promiſeth ſome more lenitie by his late example at Ferrara, where hee remitted

mitted many impoſts which their late Dukes had rayſed; than to bee thus dayly racked, fleyed and devoured, by ſo many pety tyrants as it were with their prolling Gabelliers: whoſe ambitions and emulations, whoſe prides and pleaſures, thirteene millions of yeerely revenew which Italy now yeildeth them is not able to exſatiate. Howbeit though as I ſaide, for theſe important cauſes, the Princes and States of Italy no way favour the Popes ſtrength in his temporall at home; (conſidering withall what ſwelling and turbulent ſpirits mount ſometimes into that chaire, who have purpoſely ſet Italy on a flaming fire, that in the ſacking of many themſelves might get ſomewhat, for the advancing of ſuch as nature and bloud did cauſe them to love beſt:) yet on the contrary ſide for his ſpirituall power and ſoveraignty abroad, they wiſh it upheld and reſtoted if it were poſſible; both for the honour of their Nation, which is thereby the triumphant Queene of the world; and much more for the commodity which by vicinity they and theirs reape thence in more aboundance than all other together, what by ſharing as occaſion ſerves in his booties abroade, what by beeing alwayes in ſight to receive favours at home, what by that which neceſſarily ſlickes to them in very paſſing through their territories. Then to exclude any innovation, their owne ſafety and not quiet alone perſwades them, it beeing daungerous in a body ſo full of diſeaſed and diſcontented humours, to chaunge or ſtirre any thing, ſeeing all alteration

alteration ſets humours on working: and one humour on foot quickneth up all other, what allured by ſympathy, what by antipathy provoked: the end whereof is eyther the diſſolving of nature by length of conflicts, or the disburdening of nature by expelling that which before oppreſt it. For this cauſe no audience to be given to the Reformation, as enemie to their peace, which is the nurſe of their riches and ſole anchor of their ſafety. For it were but ſimplicitie to thinke that conſcience and love of truth did ſway this diliberation: the world having in moſt places done Religion that honour, as to remove it out of thoſe ſecret darke Cabinets of the heart, where the jealouſie of ſome devout dreamers of the gardens of Paradiſe had impriſoned it; and advanced it, to the faireſt ſight and ſhew of the world, even to make a very maske or viſard of it with eyes and mouth fairely painted and proportioned to all pretences and purpoſes. And other of yet more gallant free ſpirit have given it a generall paſſe to goe whither it ſelfe liſt, ſo it come not neere them. It doth grieve me to ſpeake, yea the thought of it muſt needs bring horrour and deteſtation, what a multitude of Atheiſts doe braue it in all places, there moſt where the Papacie is moſt in his prime; what renouncers of God, blaſphemers of his Son, villanizers of his Saincts: and ſcorners of his ſervice: who thinke it a glorious grace to adore the King of a Country, but to name or thinke reverently of the Creator of the World, to proceed from a timorous very baſe mindedneſſe and abjectneſſe: of ſo deepe reach and judgement are theſe pedlers

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in their proportions, who know no other Magiſtrates but thoſe of their pariſhes. Theſe men are favourable alike to all Religions: but can beſt endure that wherein they are leaſt checkt, and may raunge with moſt impunitie. But for the Souldiary of this age; (a profeſſion and exerciſe in olde time reputed for an onely Schoole of vertue, but now infamed with all vice and villany; in old time ſuch that the wiſeſt Philoſopher thought it reaſon ſufficient why the Lacedæmonions were generally more vertuous than other Nations, becauſe they followed the warres more; at this day a cauſe in all places of cleane contrary effect:) theſe deſperate Atheiſmes, theſe Spaniſh renouncings, and Italian blaſphemings have now ſo prevailed in our Chriſtian Camps, that if any refraine them hee ſhall be upbraided as no Souldier or gallant-minded man; that the very Turks have the Chriſtians blaſpheaming of CHRIST in execration, and will puniſh their priſoners ſorely when through impatience or deſperatneſſe they burſt into them; yea the Iewes in their Speculations of the cauſes of the ſtraunge ſucceſſes of the affaires of the world, aſſigne the reaſon of the Turkes prevailing ſo againſt the Chriſtians, to be their blaſphemies and blaſphemous Oathes, which wound the eares of the very Heavens, and cry to the high throane of Iuſtice for ſpeedy vengeance. As for great perſons and Princes of whom it was ſaid by the Spaniſh Frier, that few went to Hell, and the reaſon, becauſe they were few: it is a rare thing and hapy where ever it falls out that any of them hath any true and affecting ſence of thoſe firſt

and undoubted grounds of Religion, to what sort or sect soever it propend. Their examples, I speake of many of them, which were able to be the soveraigne restorers of vertue, and re-establishers of an happy world, with the endlesse blisse of many millions now perishing through their great default; are at this day the onely ruine and despaire of goodnesse: having forgotten whose Lieutenants they are in the world, for what end they are placed, for what cause they are honoured; and most of all what a great accompt they have to passe at the last Audit, when their favorites and fancy-feeding flatterers shall all shrinke from them, and nothing but their owne deedes and deserts accompany them. But all these whether Atheists in opinion or in conversation, (betweene whom small choise,) being reckoned or let passe to make uppe the number: yet hold I that from Italy more wishes than other, helpe to maintaine the Papacy abroad, by reason of the partition of it into such a multitude of States: where the greater doe nothing but limbicke their braines in the Arts of Alchymy and Ballancing; to enrich them selves by the one, drawing gold out of all things; and by the other to peise their neighbours and keepe them of æquall weight, there adding some helpe of their hand where the Scales are lighter: and the lesser States flee most to the protection of the Cheife, as the Citty of **Genoba** and **Lucca**, the Duke of **Urbine**, the **Signor** of **Piambino**, with certeine other, who all recognize the King of Spaine for their Patron; as casting

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by him to bee ſufficiently ſecured from the encroachments of thoſe other three; and compting that from him the united conſent of all the reſt will ſtill preſerve them, to whom his greatneſſe is feareſull, and his growing would be pernitious. There have been of them alſo, as the laſt Duke of **Ferrara**, who have apparantly enterteined both amity and ſtreight intelligence with ſundry of the Proteſtant Princes of Germany, on purpoſe to hold their neighbours, and eſpecially the Pope, in awe of calling the Proteſtants in to their ſuccour, if they ſhould eyther aſſaile or otherwiſe provoke them. And thus much for Italy.

The next is **Spaine**, reputed wholly the Popes alſo; as having beene a long time governed by the moſt devoted King, and longer curbed in by the moſt cruell **Inquiſition**, that ever the world had for the upholding of that way. Howbeit the ſtate of Spaine is not to be paſſed ſo lightly over: wherein though my ſelfe have never beene, yet by manifold enquiry and information from ſome of their owne, and from others who have beene in it, men of knowledge and credit; thus much doe I conceive touching the ſtate of their Religion. That as of a Nation which aimeth ſo apparently at the **Monarchy** of the whole **Weſt**, it is at this day none of the moſt puiſſant to atcheive the ſame; their Country beeing ſo generally exhauſt of men, what eaten uppe by long warre, what tranſplanted into their huge number of Indian Colonyes, that their Cityes remaine now wholly peopled,

with women, having ſome old men among them, and many young children, whereof the grave attends the one, and forreigne ſervice the other, (a fit State for an **Amazonian Empire** to be revived in:) ſo likewiſe for a Kingdome that hath the ſurname of Catholike, none in greater daunger in the world, eyther wholly or in great part to caſt off Chriſtianity; unleſſe grace from above and better wiſdome do ſtay the encreaſe of thoſe peſtilent cankers of **Mahometiſme** and **Judaiſme**, which threaten the ſpeedy decay and eating out of **Chriſtianiſme**. And to carry this matter with an indifferent courſe of report, neither aggravating it ſo much as ſome doe in their doubt and jealouſie, nor yet extenuating it ſo much as other ſome in their confidence and iolity, ſeeing feare caſts beyond, and hope ſhort of the very daunger: there is in Spaine a ſort of people of the **Marrany** as they terme them, who are baptized **Jews** and **Moores**, and many of them in ſecret withall circumcized Chriſtians; who are ſpred over the whole Land, but ſwarme moſt in the South parts confining with **Africa**; and are in ſuch ſtore, that in many places as ſome ſay, they exceed the true Chriſtians by no ſmall proportion. They which ſay leaſt and ſpeake favourably for the honour of Spaine, will ſay there are of them an hundred thouſand Families; in which at the leaſt an hundred thouſand men able to beare armes.

All which though conforming themſelves in ſome ſort of outward ſhew unto the Chriſtian Religion; yet are thought in heart to be utterly averſe from it,

and

and to reteine an inward deſire to returne to that ſuperſtition, from which their auncestours by rigor and terrour were driven. And the Iewes will ſay in Italy that there come divers Spaniards to them to be circumciſed there, and ſo away to **Conſtantinople** to plant in the **Eaſt** The State of Spaine is in often feare of theſe men rebelling, and eſpecially that they would ioyne with any enemies that ſhould invade them. For although they are forbidden to have any armes, and yeerely ſearch bee made for it over all the Kingdome, in an unknowne and leaſt ſuſpected inſtant, yet is there no doubt but armed they are, and have their ſecret caves and deviſes to conceale them. This ſort continually growing by living quietly at home: and the other part decaying dayly by forraine employment: what the iſſew may bee, though reaſon may probably conjecture, yet time onely and proofe can give aſſurance. That famous and fearefull **Inquiſition** of Spaine was inſtituted firſt on purpoſe againſt theſe **Mongrell Chriſtians**, ſome hundred yeeres ſince: at what time when King FERDINAND by chaſing the **Iewes**, **Moores**, and **Arabians** out of his dominions merited the name of **King Catholik**, great numbers of them chooſing rather to make change of their religion in ſhew, than of their country indeed, conſented to receive baptiſme: which in ſecret they ſoone polluted or renounced by circumciſion and other ſuperſtitions, wherein the **Arabians** and **Moores** concurred with the **Iewes**, and ſo continued with a falſe face and double heart, and have tranſmitted both the one and the other to

their off-ſpring to this very day. But this **Inquiſition**, being firſt as I ſaid brought in to chaſtiſe thoſe miſcreants; (beſides that in Arragon, a freer State than the reſt, being received only for terme of Eighty yeeres, it is in right long ſince expired, and holdeth only by Title of the Kings pleaſure and poſſeſſion; and the Portugals alſo have lately renewed their old ſuit, together with their old offer of an huge ſumme of money, to buy out at leaſtwiſe the rigour and unjuſtice of it, in their countries and for their perſons; which it is thought this young King hath meaning to accept, if the ſweetneſſe of Tyranny, which by Courts of ſo voluntary and lawleſſe proceeding is principally ſupported, doe give no hinderance:) The Eye and edge of it hath beene ſo wholly of latter times converted to the rooting out of the Reformed religion in all places, that the other ſort by neglecting them have growne in ſtrength, and by their ſtrength now begin to deſpiſe their chaſtizers; whom feare, they ſay, enforceth often to winke at many things, which no eye open but needs muſt ſee. Thus fareth it with gardens, wherein greater care is taken to pull up the ſuſpected herbs than to keep down the apparēt weeds: what farther hopes this Sect may have I know not. This is cleare, that a great part of the Spaniſh Nobility is mixed at this day with Iewiſh bloud, by marying of their younger brethren for wealthsſake with the Iewes; upon whom in time, the elder fayling, the honour and houſe hath deſcended. But to leave theſe **Marrani**: An other peſtilent Sect there was not long ſince of the **Illuminati** in

in Aragon; whose founders were an hypocriticall crew of their Priests; who affecting in them selves and followers a certeine **Angelicall purity**, fell sodainely to the very counterpoinct of justifying bestiality. But these men and their light are quenched some while since. The last and obscurest sort are the poore persecuted Protestants, against whom all Lawes, all witts, all tortures are strongly bent. All which notwithstanding, there are thought to be no fewer than twenty thousand in Sevill it selfe, who in heart are that way: among whom certeine books of the Religion being secretly dispersed, the Inquisitours for their number-sake who were to be touched, were required to forbeare, and to provide some other way.

In summe, I have heard it acknowledged by some of their owne Country and religion, that among other things the scandalls of their Clergy and Friers, especially in forging miracles in their Spirits and Images, doe draw the people to a loathing and suspition of their way: and were it not for the Inquisition, hee thought generally they would fall away and turne Protestants in short time. They have in Spaine as he told me a Crucifix, whose haire and nayles fall a growing now in his old age, as in a dead man executed; the rest not stirring: at which the devouter men of the Clergy jerke up their eyes, and the wiser of the Laity wag their heads. That holy **Nun** of **Portugal**, of whom the Spaniards take prisoners in **Eighty eight** made so much vaunting; who had the five wounds bleeding on her, and the print of the Crucifix in the skin of her brest; to whom

that

that **Invincible Army** repaired for **Benediction** to set forward their Victory; is lately deprehended and condemned for a Sorceresse, upon a generall information of the whole Sister-hood against her; who hating her for her arrogancie, and watching her fingers, in fine discovered that the one was no other than a forced rawnesse of the flesh procured by fretting hearbs and waters when shee meant to shew her selfe; and the other came by continuall binding of a little graven Crucifix to the part so printed. The famous **Lady of Guadalupa**, who transporteth thorough the ayre such prisoners in Africa as vow themselves unto her, is said by some other to have her credit empaired, by occasion of a Fugitive servant, who beeing runne from his Master was suborned by the Friers to play that fleeing part, complaining that our Lady for the wickednesse of this age did restraine those graces, but yet that it was a godly act to mainteine men in their devotions. In fine, he was disclosed and ceased on by his Master. But this is more certaine and of more generall report, that for the weeping and sweating of their Images, they have had a tricke in all places to bore holes behind them, and put into them the new-cut spriggs of a Vine; which beeing of a bleeding nature, and dropping easily thorough the thin plaister remaining unpierced, make shew of teares or sweat as they list. Yea some of their Italian Friers have confessed withall that their fashion is when their gimmalls are all in tune for a Miracle, to enjoyne some silly old woman, in her confession, to say her devotions before the Altar where the Image

Image prepared to play a miracle is ſeated : abuſing the weakneſſe of her ſex and age to report that confidently, which her pronenes to thinke our Lady might extraordinarily love her, made her eaſily believe. Wiſe Gentlemen who have beene preſent at their exorciſing of Spirits have obſerved plaine arguments of intelligence betweene the parties, as in the actors of an enterlude. Though that this ſhould be always ſo, were hard to avouch ; the multitude of **Indemoniati** (whereof moſt are women) being ſo huge in Italy, (even as of witches in Savoy :) of which ſome are dayly cured in ſhew, by their exorciſmes ; but for one that is holpen almoſt twenty are eyther paſt their Curing, or otherwiſe (as in counterfeits) unwilling to be cured. But in ſumm', the falſhoods in all theſe kinds are growne ſo ordinary and palpable to themſelves, that ſome of their better Prælates have removed and with-drawne an image of our Lady, upon the broaching of a report that it diſcovered it ſelfe for a Wonder-worker. So unſavory is the food of fooles to the taſte of wiſe men : and ſuch is Gods curſe upon all forgery and falſhood, as in the end to over-throw that which chooſeth it for his foundation: as hath happned already in ſome places, and may with time in other.

Touching **Germany**, I have ſeene an old æſtimate of it by ſuch as favoured the Papacy, that in the beginning of the Empire of FERDINAND, there was not paſt one twelfth part remaining Catholike : which now in my underſtanding muſt needes bee otherwiſe. For comprehending

in it **Bohemia** with his appurtenances, I ſhould thinke that neere a ſixt part were devoted that way: their number beeing encreaſed, and perhaps doubled ſince that time, by the Sedulity of many of the Prælates, and one other great Prince the Duke of **Bavaria**; who uſing the advantage of the **Interim** on their part, have forced thoſe Proteſtants which were in their States to quit eyther Religion or goods or Countrey. The ſame hath beene attempted by the **Arch-Dukes** of **Auſtria**, and in ſome places as in their Country of Tiroll effected. But in **Auſtria** it ſelfe not ſo; wherein the number of Proteſtants exceedes and is fearefull to their oppoſites: though the exerciſe of the reformed religion is there no where allowed, and in ſome cheiſe Cityes, as **Vienna** wholly reſtrained. But the moſt part of the Country people are of it; ſo are halfe the Nobility. The **Duke** of **Cleves** a third Prince affected the ſame way, hath ſhewed himſelfe a little more moderate than ſome other, ſo adviſed by neighbourhood. The **Free Cityes**, which are of very great number and ſtrength, have all ſave ſome very few, enfreed themſelves from the Pope eyther in whole or in their greater part. And thus ſtands the State of the Empire for that point: conteyning in it a very huge Circuit of Territorie, full of mighty Princes and well fortified Citties: that if it were more ſtrictly united under one **Monarch**, and not ſo rent into factions with diverſity of Religions, breeding endleſſe jealouſies, hartburnings and hatreds, it needed no other helpe to affront the great Turke, and to repulſe all his

his forces, to the ſecurity of Chriſtendome.

But in this ſo unæquall proportion of adhærents to the Papacie, two things there are which give them hope of better, if proſperous ſucceſſe ſhall ſecond their well contrived prejects. The one is the creating of the Emperours alwayes of their party: whereof they aſſure themſelves by theſe conſiderations. Firſt, there is no Houſe in Germany at this day of ſuch greatneſſe as is requiſite to with-ſtand the Turke in his enchroachments, the **Houſe of Auſtria** ſet aſide: who by their alliance or rather meere entireneſſe with Spaine, and by ſundry elective Kingdomes, which runne neceſſarily upon them, ſhall be alwayes able to make head againſt any power in the world, and by their owne ſtate confining ſo immediatly with the Turks, ſhall be neceſſarily enforced, laying other thonghts aſide, to employ the utmoſt drop of their bloud to keepe off. Next whenſoever the matter groweth to election of a new Emperour, they ſhall alwayes have the caſting Voyce with them or rather in them; having entangled the **States** of **Bohemia** in ſuch bonds and promiſes, (beſides there is no other to make good choyſe of) that they accompt of this Kingdome as of a State halfe hæreditary. And laſtly their late policy, now ſtrengthened by uſage, of declaring a **King** of **Romanes** in the Emperors life-time, whilſt his preſence and power may govern the action, aſſures them that it ſhal always paſſe with them roundly and quietly. The other ground of their hope, is the diviſion of the Proteſtants into their factions of **Lutherans** and **Calvinists**

as they ſtile them: wherein the Miniſters on each ſide have ſo beſtirred themſelves, that the cole which a wiſe man with a little moiſture of his mouth would ſoone have quenched, they with the winde of theirs have contrariwiſe ſo enflamed, that it threatneth a great ruine and calamity to both ſides. And though the Princes and heads of the weaker ſide in thoſe parts, both **Palſgrave** and **Lantſgrave**, have with great judgement and wiſedome, to aſſlake thoſe flames, impoſed ſilence in that poinct to the Miniſters of their party, hoping the charity and diſcretion of the other ſort would have done the like; yet falles it out otherwiſe, both the Lutheran Preachers rage as bitterly againſt them in their Pulpits as ever, and their Princes and people have them in as great deteſtation, not forbearing to profeſſe openly they will returne to the Papacy, rather than ever admit that **Sacramentary** and **Predeſtionary** peſtilence; for theſe two poincts are the ground of the quarrell, and the latter more ſcandalous at this day than the former. And ſome one of their Princes, namely the Adminiſtratour of Saxony, is ſtrongly miſdoubted to practiſe with the Emperour for the joyning the Catholike and Lutheran forces in one, and by warre to roote out and extinguiſh the Calviniſts; the plauſibleſt motion to the Emperour that ever could happen. Neither is there any great doubt, but if any ſtay or agreement could bee taken with the Turke, all Germany were in daunger to bee in uproare within it ſelfe by inteſtine diſſention. Howbeit all the Lutherans are not caried with this ſterne humour, but they

they onely which are called the **Lutherani rigidi**: the greater part perhaps, which are the **molles Lutherani**, are quiet enough, neyther accompt otherwise of Calvinists than of erring brethren; whom the **Rigidi** have (as is said) partly threatened to excommunicate as Schismatikes and Hæretikes. To this lamentable extremity hath the headinesse of their Ministers on both sides brought it; while in the peremptorinesse of their poore learning they cannot endure any supposed error in their brethren, whereof themselves, even the best of them perhaps if they were sifted, would bee found to bee full enough, (such take I to be the condition of all men in this world;) and in their ignorance of all actions save of their Schooles and Bookes, make more accompt of some empty ill shaped syllogisme, than of the peace of the Church and happinesse of the world: the end whereof will bee that their enemies shall laugh, when themselves shall have cause to weepe; unlesse the graciousnesse of God stirre up some worthy Princes of renowme and reputation with both the sides, to enterpose their wisdome, industry and authority, for the uniting these factions, or at leastwise for reconciling and composing those differences in some tollerable sort: a worke of immortall fame and desert, and worthy of none but them of whom this wicked base world is not worthy. But hereof I shall have occasion to speake in his due place. For this place it sufficeth that these intrinsicall quarreles are that which maketh their common enemies hold up their heads; which quickneth their hopes to see the blades of these Re-

formers drawne one againſt another; that themſelves beeing called in to the beating downe of the one part, may afterward in good time aſſaile alſo the other; in the meane ſeaſon planting in all places their **Colleges** of **Jeſuites**, as the onely corroſive medicine to fret out their adverſaries. Now on the other party the hopes are alſo not few; beſides their over-topping them ſo much in multitude and power. Firſt the Germane bearing a naturall ſtiffe hate to the Italian for his winding and ſubtill wit, which deſpiſeth and would ranſacke him, but that hee oppoſeth a proud ſtoutneſſe and intractable obſtinacie, which ſerving alwayes as a wall of defence to ſimplicity, will hardly what tempering ſoever the Princes make, be brought ever in heart to re-affect the Papacie; whoſe ſleights and deviſes they are thoroughly acquainted with, and have in more deteſtation than any Nation whatſoever. And for their owne inward diſſentions it is to bee hoped that though no courſe were taken to compound them, yet never will they bee ſo mad as to decide them by a generall open warre on both ſides, having Turke, Pope, and Emperour, to joyne them in friendſhip. For although the contentions of brethren bee bittereſt, yet a common ſtrong enemie alwayes makes them friends againe. And as for the Adminiſtratour ſo much ſuſpected, who prolls as ſome ſay in theſe practiſes for his owne greatneſſe, his authority is but ſhort, and to expire within thee yeeres. Then for the having of an Emperour of ſome more indifferent Family, though their deſire bee in that poinct of all other greateſt,

greateſt, yet their hope I ſuppoſe is leaſt. And that which is, ſeemes to bee grounded upon the **Elector of Colen**, eyther if the old Elector GEBARDVS TRVCHSIVS ſhould live ſo long, whom in that caſe they might by force reſtore to his place, from which he ſtands now by force elected, yet retaines his claime ſtill and ſtyle of **Elector**: or if ſome other of that ſea might be induced to follow the ſteps of two of their anteceſſours, who have turned Proteſtants; (of which courſe that place will bee alwayes in danger by reaſon of ſuch vicinity and intermixing of their State with Proteſtant Princes, beſides that in Colen it ſelfe the Religion hath already footing;) or at leaſtwiſe might bee drawne to that civill indifferency, as in regard of preſerving their freedome of Election, to chaunge once in an age that **Familie of Auſtria**, wherein the **Empire** having continued theſe ſeven deſcents may in time bee eſtabliſhed as by præſcription, And laſtly for the Ieſuites, their great Patron and planter the old **Duke of Bavaria**, having now as is ſaid retired himſelfe into their College, and reſigned his ſtate to his ſon MAXIMILIAN, who it is thought doth diſfavour them as much as his Father doted on them; this and other ſuch changes may give ſtay to their proceedings. But to leave theſe hopefull ſpeculations on both ſides, and to take matters in tearmes they ſtand now, and may ſo continue; the benefit which the Papacie may expect from the Empire is rather to keepe matters in that ſtay they are, than any way to reſtore it where it hath bene diſpoſſeſſed.

For

For although theſe Turkiſh warres ſhould ceaſe, which is not unlikely, conſidering the calme nature of both the Emperours, who take more delight in Chambers than Fields: yet ſhall our Chriſtian Emperour be inforced ſtill, in fortifying and mainteining gariſon, all along his frontiers, confining ſundry hundred long leagues with the Turke, ſo to exhauſt his owne treaſure, and employ his people, as that he will not be able to do elſ-where any extraordinary matter, without help extraordinary, which is never too ready. And time which may produce many accidents in his favour, may alſo produce in his disfavour as many; and ſo many more, as the ground out of which in in thoſe parts they may grow, is manifoldly larger againſt him than for him.

Now for the **Low Countries**, the Papacy hath two thirds with it; and of the **Swiſſers** and **Griſons**, two thirds againſt it: of the **Swiſſers** alſo the Proteſtants are lightly the wealthier, and the Papiſts the more war-like; which may ſuffice for thoſe parts.

Of **Fraunce**, how much the better it is knowne unto us at home, ſo much the leſſe ſhall I need to ſpeake much in this place. Neither is it very eaſie to proportion the parties, by reaſon they of the Religion are ſo ſcattered in all places. Yet in **Poictou** they have almoſt all; in **Gaſcoigne** an halfe; in **Languedoc**, **Normandy**, and other Weſt-maritime Provinces, a reaſonable ſtrong part; as likewiſe in ſundry mediterran, of which **Delfinat** the cheiſe. But whatſoever be the proportion of their

number

number to their oppoſites, which is manifoldly inferiour, not one to twenty; their ſtrength is ſuch as their warres have witneſſed; and eſpecially that at this day, after ſuch maſſacring them, ſo generall a riſing of the whole Realm againſt them, by the utmoſt extremity of fire and ſword to exterminate them; they are eſteemed to bee ſtronger than at any time heretofore; in ſumme ſo ſtrong that neyther have their aduerſaries, I trow, any great hope, and themſelves no feare to bee borne downe by warre. That the practiſes of peace by partiality and iniuſtice in their ſuits litigious, (which hath already ſorely bitten and afflicted their eſtates; by depriving them of place of Office and Honour in the Realme, by confining the exercciſe of their Religion into chambers or remote corners, did not impoveriſh, abaſe, and diſharten their party, and ſo withdraw thoſe from them, which would otherwiſe ſticke to them; this is that which they have miſdoubted, and which by the **Edict** now paſſed and verified they have ſought to remedy. But looking a little more attentively into this party, I find, that as conſcience in what Religion ſoever, doth even in the miſts of errour breed an honeſtneſſe of mind, and integrity of life and actions, in whom it ſettleth, (of ſo divine and pure vertue is the love of the Creatour, which is the ground of all that merit the name of Religious:) ſo alſo that in them which affect the greateſt ſingleneſſe, and in a manner a very careleſſe ſimplicity in their Religion, as contenting themſelves with the poſſeſſion of the rich treaſure of truth, and for the preſerving

of it or them ſelves, recommending thoſe cares to God onely, yet tract of affliction, much miſery, often over-reaching by ſubtilty of adverſaryes, doth finally purge out thoſe groſſe-witted humours, and engender a very curious and advantageous warineſſe in all their proceedings; having learned by experience the wiſedome of that Aphoriſme, that a ſmall errour in the foundation and beginning of all things, doth prove in the proceeding and end of them a great miſcheiſe. As hath fallen out in theſe men: who doe as farre here out-goe their oppoſites in all civill pollicies, as in other places they of their Religion are lightly out-gone by them. Which next unto divine bleſſing, which accompanieth good cauſes, where wickedneſſe or wilfull witleſſeneſſe doth not barre againſt it; I accompt the cheiſe reaſon of their preſent ſtrength and aſſurance. By their providence in their capitulations, by their reſoluteneſſe in their executions, by their induſtry and dexterity in all occaſions preſented, they have poſſeſſed them ſelves of an exceeding great number of ſtrong Townes and places: there is ſcant any office or eſtate can fall void, but they lay in by all meanes to get into it; they have their Synodes for their **Church-affaires**, their Conventions and Councells for their **Civill**: their people is warlike and ſo will they continue them. Their onely want is of a **Prince of the Bloud** to grace them. For as for Leaders, a matter of ſo maine importance, they are ſtill above their adverſaries: having beſids thoſe three of principall and knowne name, ſundry other in **Gaſcoigny** of leſſe place and degree,

degree, but in skill and proweſſe not inferiour to the beſt. In fine, they have learned the wiſedome of *Spes ſibi quiſque*, and *mutuo armis*; the contrary whereof before brought them ſo neere to their ruine. But now touching the weakeneſſe of them of the Romane Religion, in compariſon of that ſtrength which their multitude ſhould promiſe, much more may bee ſaid. Firſt, one great part of them are in heart of the Reformed Religion, though for worldly reſpects they hold in with the other: which alſo will begin to diſcloſe themſelves dayly, thoſe things beeing now ſettled in reaſonable good ſort, which have hitherto beene but in motion. Secondly they are not all Papiſts that hold with the Maſſe. But the Catholikes are here divided into as different opinions, and in as principall matters of their Religion as they eſteeme them, as the Proteſtants in any place that ever I heard of: although their diſcretion and moderation is ſuch as not to interrupt the common Concord with private opinionativeneſſe. The ground of which diſagreement in opinion (as I take it) is the auncient diverſity betweene the **Romane Church** and the **Gallicane**; which as in many of their Ceremonies it differs much from the Romane, (as to omit ſundry other in the **Prieſts Lotions** at Maſſe, and in their walking hymns at ſolemne **Mating** and **Veſpers**;) and in ſome of them rather runs with the uſage of the Greeke Church, (as in their **Holy-bread** on Sondayes for them that doe not communicate:)

so also in the very head point of their Ecclesiasticall Hierarchie, it holdeth the **Generall Councell** to bee above the Pope; which opinion is at this day very current and strong, even among such Catholikes as favour the Papacie. Which I reckon for the first difference touching the State of their Church: which calleth into question in whom the very soveraignitie and supremacie thereof is placed. Another sort are there which hold their Church for the true Church, (although they acknowledge sundry errours and abuses of lesse importance both in doctrine and practise:) but for the Pope they hold resolutely that he is that **Antichrist**, which sitting in the **Temple**, that is in the true **Church** of **God**, (for even by his very being **Antichrist** some prove they are the true Church;) doth advance himselfe above God; as they thinke apparent by dispensing with the Law of God: by merchandizing of soules in his Purgatory pardons, releasing them in another world whom divine sentence hath bound; as also by his indulgences for sinnes in this world; and not least of all by his arrogating the not possibilitie of erring, being a sacred propertie peculiar unto God, and not communicated but onely at times to his extraordinarie Prophets, as all Churches in the world besides the Romane acknowledge. This sect spreads farre, and as themselves will say, of the learned sort three parts of foure consent in this opinion. And they which are most devoted to the Pope, and in that respect doe hate this crew above all other, confesse

that

that the Lawiers are greatly infected with it: in which regard they alſo tearme theſe as in way of diſgrace, the **Parliament Catholikes**. Theſe opinions thus prevayling amongſt the Catholikes of Fraunce, it is not to be merveiled, that the Realme was ſo ready upon the Popes refuſall to rebleſſe the King upon his ſodaine reconverſion, to withdraw themſelves utterly from the obedience of his ſea, and to erect a new **Patriarch** over all the French Church, the now **Archbiſhop of Burges**; who was ready to accept it: and but that the Pope in feare thereof, upon a ſecond deliberation did haſten his Benediction, it had beene effected to his utter diſgrace and decay, as the very proffer and probabilitie of it will alwais hold him in awe, and in good temper of cariage towards this wavering Kingdom, and content to beare indifferent ſway with them in any thing. As on the contrarie ſide his great doubt of the French unſoundneſſe to him at the heart, will cauſe him the leſſe to favor any of their foorings in Italy. Now theſe men though they diſlike alſo of the Reformed Religion, as having brought in an extreame innovation of all things, inſteed of a moderate reformation of what was juſtly blameable: yet will carrie themſelves alwaies of likelyhood in an indifferent neutralitie, rather than by extinguiſhing the one extreame, to over-ſtrengthen the other. A third part of this ſide we may make the **Royaliſts**; who aſmuch as they diſlike the attempts of the Proteſtants in alteration of Religion; ſo much and more doe they hate thoſe miſchievous

courſes taken againſt them by their adverſaries; which have threatned ſo neere a ruine to the whole ſtate of the Kingdome, that it may ſeeme halfe a miracle, that it hath ever recovered, being ſo long a time at the very poinct either of ſhivering in pieces, (as hath happ'ned heretofore to other Countries in like caſe,) or of rendring it ſelfe into the ſervitude of the hatefull name of their neighbours. This part having by experience learned the wiſdome to know, that the quarrell of Religion is but the cloke of ambition for the great ones at this day; that many traiterous intents paſſe under Catholike pretences; that the Proteſtant will be alwayes a ſure enemie to the Spaniards, and to all his Favorites, partizans, and penſionaries; that whilſt he may be ſuffered to enioy liberty of Conſcience, without any diſabling or diſgrace in the State, he will be in all occaſions ready to ſerve the King to his utmoſt, and forward by deſerts to mainteine his favour; that it is not ſo eaſie a matter to extirpate them as ſome thinke, having taken ſo deepe root in the Realme as they have, beſides the favour of great Princes their neighbours abroad; who are engaged and embarked in the very ſame cauſe; and that although it were to be wiſhed for the happineſſe of the Kingdome, which during this diverſity and diſſention in Religion, ſhall breed greater ſecurity to their neighbours than to themſelves, that if it were poſſible ſome courſe were taken for a finall reuniting of all in one profeſſion; yet this being not to be hoped for in this exaſperation of minds on both ſides, muſt be commended to time,

which

which works out many things; to occaſion, which effects even wonders on a ſodaine; and finally to ſome generall good way to be undertaken by the ioynt conſents of wiſe and worthy Princes, for effecting like unitie over all Chriſtendome if it may be: In theſe conſiderations, this part which with his appurtenances is now the greateſt, will never adviſe the King to become head of a party againe, ſo long as hee may be abſolute commaunder of the whole; having found that ſiding courſe in ſuch ſtrength of both parts to be a falſe ground and ruinous to them that take it. To theſe may be annexed thoſe morall men, as they call them, who thinke not theſe diverſities of opinions of any ſuch moment, as that they ought to diſ-ioyne them who in the love of God, in the beleife of the fundamentall Articles of Chriſtian Faith, in integrity of life and honeſty of converſation, (which are the greateſt bonds,) remaine united; much leſſe that they ought to enrage mens minds ſo farre, as to cauſe them to take armes to decide the quarrell; which are not thoſe inſtruments wherwith either errour ſhould be razed, or truth proved, or Religion planted. And finally to this party may be added all thoſe who affect a quiet world and peace above glorious troubles: which is the deſire of thoſe lightly, who in a middle degree of condition, poſſeſſe alſo a moderate temper of affections; which is ordinarily the greateſt part in all well ordred Common-wealths; and withall the farre ſureſt and firmeſt to the State. None of thoſe will be eaſily drawn to enter into any violent courſe againſt thoſe of the

Religion,

Religion, ſo long as they have the diſcretion by no jealouſie to provoke them. The laſt part is indeed of their vowed and ſworn enemys, the **Leaguers** and **Zelez**, as ſome name them; once the greateſt and moſt favoured part of the Realme, at this day not ſo; their plauſible pretences being now diſmasked, and the diſaſterous ſucceſſe of their diſordred actions, which hath brought things to the very counterpoinct of that they aymed, and left nothing but a memory of much trouble and miſery, of the waſting of the people, the ſacking of Cities, the harrowing and deſolating of the Countrey, together with the imminent daunger of the utter overthrow of the Realme for ever, making them hatefull and deſpiſed in thoſe very ſame minds, wherein they were erſt-whiles enſhrined with all devotion; which reaſons have ſo abated alſo the hawtineſſe of their hopeleſſe heads, who lately breathed nothing but Crownes and ſcepters, but glory to their ſollowers, but vengeance to their enemies: that now they are content to raunge with their fellows, and have turned their ſong of ſoveraignty into a more peaceable and calme tune, of *nec veterum memini laterve malorum*. Howbeit the right **Zelez**, men of the baſeſt ſort lightly, and poſſeſſed with Friers, who fill them with very furies againſt the Religion, are as malicious and ragefull againſt the Proteſtants as ever; and thirſt after nothing ſo much as to embrew themſelves once againe in their bloud; they ſticke not to profeſſe, and indeed would, had they heads and opportunities to accompliſh. The number of theſe

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is exceeding great and desperate; but impuissant, base and broken. With these ioyne in heart in a manner all the Clergie; who compt the Religion and Reformation their bane, and the very calamity of their estate for ever. A great errour among other, as was observed by the worthy Chancellour MONSIEVR DE L'HOSPITAL, in the plots and proceedings of the first Protestants of France, to alienate so respected and so potent a part of the Realme, by leaving them no hope of any tollerable condition under their reformed estate; whom, by following the wiser courses of their moderate neighbours, they might have gained to them in greatest part as others did.

Now this part which are the onely assured enemies of the Protestants, and of whom they may make accompt, that they will not faile them at a need, doth come short of them perhaps in strength, though in multitude farre exceed them. Wherein this is also not to bee left unconsidered, that as in the body of man the humours draw still to the sore: so in a state all averse and discontented doe associate them selves lightly to the part grieved and persecuted.

This take I to bee the present estate of the factions in France for matter of Religion: submitting my opinion, as in all other things, to bee censured and reformed by whosoever with more experience and deeper judgement shall have waded in and weighed these actions and considerations. But to make my farre reach of coniecture for

the time to come, that will I not bee so sawcy as to doe in French affaires; whose mines are so full of Quicksilver that their nimble wits would take it perhaps in dudgen, that any should imagine they would plod on in any one tenour, with that dull constancy which their heavyer mettald neighbours doe use; being able even in freshest experience to boast, that their lightnesse of spirit, and mutability of resolutions, hath sodainly recovered them from those tearmes of extremity, which in the hands of any constant Nation in the world, had beene a very long cure, if not desperate and cureless. But verily this diversity and dissention in Religion, is still a very great weakenesse and disease in their State, and such as will be alwayes a matter of jealousie among themselves, of assurance for their neighbours, of joy to their enemies.

For **Loraine**, and **Savoy**, with the **Valleis** who confine on Savoy, they runne wholly with the streame of the Papacie: though in both parts there are store of Protestants, and that of men of the better sort, but without any publike exercise of their Religion, save onely in some few out-skirts of Savoy neere Berna and Geneva. What Madam the Kings sister may affect in Loraine, or what contrariwise her selfe may suffer, time onely by triall is able to ascertein.

These particulars thus admitted, it will bee no great difficultie to make some comparative **Estimate** of the whole **strength of the Papacie**, in respect of the Protestants, being the part now one-

ly

ly on foot againſt them. For as for the Greek Church, the caſe is evident, that though in number it bee graunted that they exceed any other; yet are they ſo oppreſſed under Turkiſh tyranny, or removed ſo farre off, as the Muſcovites and ſome others, that they come not into any accompt in the ſurvey of the ſtrength which wee now ſpeake of.

But for the Weſterne or Latine Church, in the generall diviſion into the part Reformed and part Papall, admitting them in number and circuit of Territory to be neere æquall, (as conſidering the huge compaſſe of Germany and that Empire poſſeſſed ſo wholly in a manner by the Proteſtants, I can make no other proportion:) in other poincts wee ſhall finde great oddes and advantages for ſtrength in different kinds on both ſides. Firſt the Kingdomes and States of the Romiſh part, lying neerer the Sunne, are not onely in riches, both naturall of their ſoyle, and acceſſory by greater opportunity to traffike to all parts of the World, by manifold degrees ſuperiour to their Northren adverſaries, but alſo in fineneſſe and ſubtilty of wit; which having that other inſtrument of wealth to worke by, doth farre paſſe in all ordinary and orderly actions, that robuſtneſſe of body, and puiſſance of perſon, which is the onely fruict of ſtrength that thoſe colder climes doe yeild. Though ſome times extraordinarily it is knowne and to bee graunted, that thoſe ſeptentrionall inundations, by their very violence and multitude, as in people more generative, have ſo wildly deluviated over

all the South; that as a raging tempeſt they have ravaged and ruined thoſe powerfull and flouriſhing Empires in the ſodainneſſe of an inſtant, which had beene many ages in rearing and ſpreading over the world.

But theſe have beene no other than as torrents or brooks of paſſage; ſoone up, ſoone downe; ſoone come, ſoone over-gone. Neither have the Northern people ever yet for all their multitude and ſtrength, had the honour of being founders or poſſeſſours of any great Empire, ſo unequall is the combate betweene force and wit, in all matters of durable and grounded eſtabliſhment. An other poinct of great advantage in the ſelfe-ſame ſide is the uniting of their forces into fewer heads and mightier: which uniting is a very redoubling of ſtrength in all things. They have on their part firſt and principally the Pope himſelfe, ſeated royally and pontificially in the midſt and cheifeſt, regarding the rich Sunne in his glorious riſing, and the Moone in the heigth of her beautifull walke: on his left hand, the Emperour, the auncient remaines of honour; on his right, the King of Spaine, the new planet of the Weſt; at his backe, the French King, the eldeſt Sonne of the Church; all mighty Monarchs, oppoſed as braſen Walls againſt his enemies on all ſides: round about him are the leſſer Princes and States of Italy, as matter rather of ſolace and honour than otherwiſe, and to exerciſe him ſelfe upon, as his humours of favour or diſpleaſure ſhall adviſe. Whereas on the contrary part, the only puiſſant Prince in any com-

compariſon with thoſe other, is **Her Maieſty of England:** whoſe State is yet ſo divided from all the reſt of the world, that it is the leſſe fit in that reſpect for the reſt to make head at. Againe the other have the Pope, as a Common Father, advizer, and conductor to them all; to reconcile their enmities, to appeaſe their diſpleaſures, to decide their differences, and finally to unite their endeavours in one courſe, to inſtance, to preſſe them, to remoue ſtops, to adde encouragement, by ayd from himſelfe; and above all things to draw their religion by conſent of Councells to an unity or likeneſſe and conformity in all places; a principall pillar of ſtay to the unlearned multitude, of glory to them ſelves, of upbraiding to their enemies. Whereas on the contrary ſide, the Proteſtants are as ſevered or rather ſcattred troups, each drawing a divers way; without any meanes to pacifie their quarrels, to take up their Controverſies, without any bond to knit them, their forces or courſes in one. No Prince with any præeminence of iuriſdiction above the reſt: no Patriarch one or more to have a common Superintendence and care of their Churches, to be ſollicitours of Princes for correſpondence and unity: no ordinary way to aſſemble a generall Councell of their part, the only hope remaining ever to aſſwage their contentions, and the onely deſire of the wiſeſt and beſt minds among them. Every Church almoſt of theirs hath his ſeverall forme and frame of governement; his ſeverall Liturgie and faſhion of ſervice; and laſtly ſome ſeverall opinion

from the reſt ; which though bee in them ſelves matters of no great moment, beeing no differences eſſentiall or in any capitall poinct ; yea and ſome of them might ſerve perhaps to the Churches great benefit : yet have they beene, are and will be, ſo long as they continue in their preſent tearmes, cauſes of diſlikes, of jealouſies, of quarrels and daungers. In ſumme, what unity ſoever is among them, proceeds onely from the meere force and vertue of verity ; which all parts ſeeke for : which though it bee incomparably the beſt and bleſſeddeſt, and that which alone doth unite the ſoule with God ; yet for order in the world, for quiet in the Church, for avoyding of ſcandall, for propagating and encreaſe, of what great power that other unity is which proceeds from authority, the Papacie which ſtands by it alone, may teach us : in fine, both concurring attaine the prayſe of perfection. Theſe then are the advantages on the part of the Papacie. But now one diſadvantage (ſuch is the nature of all things) impeacheth and dejecteth all other their forces ; and that is, their vicinity with their graund-Enemy the Turke ; who by Land and Sea preſſeth hard upon them, both Emperour, and Pope, and Monarch of Spaine ; and driveth them often times to ſuch extaſies and deviſes, that Spaine hath no other ſhift to cleare himſelfe than by diverting him upon his owne deere brethren of Auſtria, and cauſing him to fall foule upon his friend the Emperour ; wherein hee is driven yet to a two-fold charge, both in bribing the

the Baſha's to draw their Lord to Germany, and in ſupplying then the Emperour with money to withſtand him. The Emperour on the other ſide calleth for ayde of the Proteſtants, without which the whole Empire were in daunger of wracking. The Pope, who above all other is in deepeſt feare, though not yet in the neereſt; knowing that the finall marke which the Turke ſhootes at is Italy, as thinking that to bee the lover now onely remaining to bee ſet up for the accompliſhment and perfection of his Empire; and that his Warres with the Emperour are but to open that Land-paſſage, for aſmuch as by Sea hee hath ever proved the weaker: beſtirrs himſelfe on all hands, in the beſt ſort hee is able, both in ſending ſuch ayde as his proportion will beare, and eſpecially in ſoliciting the Princes of his part to enter into a common League and warre againſt him; giving overture of like deſire for the Proteſtants alſo. But the Proteſtants would know what ſecurity of quiet they ſhall have from him ſelfe firſt, their neere and ſterne and unappeaſeable enemy; before they waſt out them ſelves in giving ayde unto him, againſt a common enemy indeed, but one who is fartheſt off from them of all other, who as now is deſirous enough to enterteine their friendſhip, and who at the worſt hand carieth no more evill hatred againſt them and their profeſſion, neyther condemneth their religion more than the Pope their fellow-Chriſtian.

Then

Then for his Catholikes the Polakers, they clearly slip collar; both for the naturall hatred which as neighbours they beare the Germans; and for that they are in peace and amity with the Turke, paying him a certeine tribute; and although his neere neighbours also, yet not in his way; which is not to the North, but to the Sunne and South parts, and mainly and plainly to the conquests of Italy. The Venetians are content also to live rather as free tributaries to the Turke as they now are, than as slaves to Spaine; who in ioyning with them heretofore in leagues against the Turke with Pope PIVS QVINTVS, did contrary to his oath and bond forsake them, and suffer them to bee beaten being left alone to the Turks fury; and all this to the end that having their state utterly maymed and broken by the Turke, they might be constrained wholly to cast them selves, their Signory and City into the armes and embracements of Spaine for safeguard. With this unchristian treachery have they charged him heretofore; though now all beeing quiet, they are content to put an un-acceptable motion to silence, by demaund of impossible conditions of security.

Then for France it is farre off, and lookes that the neerer bee as they ought most forward first; and requires also with reason some breathing time to revive himselfe, after his wearinesse by his late pangs. Lastly, Spaine hath so much to doe with England and the revolted Provinces, that hee thinks the time gained that the Turke forbeares him. So that the

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end is, the whole burthen must rest on the Emperor, with that small helpe which Italy and some other yeild him. And were it not his good fortune or rather Gods good providence, that the very same plagues, which have ruined the glory and grace of Christendome, should now also infect the graund. Enemy thereof, namely **Effeminatnesse** and **Avarice**; whereof the one is the corruption of all sound deliberations, and the other the quailer of all manly executions; which prevailing in his state as they doe at this day, give hope that his tyranny draweth towards his period: and for this present provide so, that a weake defendant may shift better having but a cowardly assailant: the matter would have growne to that extremity by this time, as would have called the King of Spaine with all his forces to some more honourable enterprises than hee hath hither to undertaken. And this is the bridle which holds in the Papacie with all his followers, from any universall proceeding by force against the Protestants: who herein are greatly advantaged above them, in that eyther their opposites lye betweene them and the Turke, or their Countries casting so much as they doe towards the North are out of his way, and no part of his present ayme. But these advantages and disadvantages of the Papacie æqually weighed, I suppose this disadvantage more mischeivous for the present, as proceeding from outward force in the hands of an enemy; and the other advantages more stable for continuance, as springing from the inward strength of their

owne wealth and order.

This then beeing ſo, and that all things conſidered, there falls out if not ſuch an indifferencie and æquality, yet at leaſtwiſe ſuch a proportion of ſtrength on both ſides, as bereaveth the other of hope ever by warre to ſubdue them; (ſeeing as the Proverbe is, a dead woman will have foure to cary her forth, much leſſe will able men bee beaten eaſily out of their homes,) and ſince there is no appearaunce of ever forcing an Vnity, unleſſe Time which eates all things, ſhould bring in great alterations: it remaineth to bee conſidered, **what** other kinde of **Vnity** poore **Chriſtendome may hope for**, whether Vnity of Verity, or Vnity of Charity, or Vnity of Perſwaſion, or Vnity of Authority; or Vnity of Neceſſity; there beeing ſo many other kinds and cauſes of concord. A kind of men there is whom a man ſhall meet withall in all Countryes, not many in number, but ſundry of them of ſingular learning and piety; whoſe godly longings to ſee Chriſtendome reunited in the love of the Author of their name above all things, and next in brotherly correſpondence and amity, as beſeemeth thoſe who under the cheife ſervice of one Lord, in profeſſion of one ground and foundation of faith, doe expect the ſame finall reward of glory, which proceeding from the Father and Prince of peace, rejecteth all ſpirits of contention from attaining it; have entred into a meditation whether it were not poſſible, that by the travaile and mediation of ſome calmer minds than

than at this day doe uſually write or deale on eyther ſide, theſe flames of controverſies might bee extinguiſhed or aſſlaked, and ſome godly or tollerable peace re-eſtabliſhed in the Church againe. The earneſtneſſe of their vertuous deſires to ſee it ſo, hath bred in them an opinion of poſſibility that it might bee wrought; conſidering firſt that beſides infinite other poincts not controverſed, there is an agreement in the generall foundation of Religion, in thoſe Articles which the twelve Apoſtles delivered unto the Church, perhaps not as an abridgement onely of the Faith, but as a touch-ſtone alſo of the faithfull for ever: that whileſt there was an entire conſent in them, no diſſent in other opinions onely ſhould breake peace and communion: And ſecondly, conſidering alſo there are in great multitude on both ſides, (for ſo are they undoubtedly) men vertuous and learned, fraught with the love of God and of his truth above all things, men of memorable integrity of hart and affections, whoſe lives are not deare unto them, much leſſe their labors, to be ſpent for the good of Gods Church and people; by whoſe ioint-endeavors and ſingle and ſincere proceedings in common conference for ſearch of truth, that honourable Vnity of Verity might be eſtabliſhed. But if the multitude of crooked and ſide reſpects, which are the only clouds that eclipſe the truth from ſhining now brightly on the face of the world, and the only prickles that ſo enfroward mens affections as not to conſider the beſt, do cauſe that this cheiſe Vnity find ſmall acceptatiō,

as is to bee feared, at leaſt-wiſe that the endleſſe and ill fruicts of theſe contentions, which tend mainly to the encreaſe of Atheiſme within, of Mahometiſme abroad; which in-obſtinate the Iew, ſhake the faith of the Chriſtian; taint the better minds with acerbity, and load the worſe with poyſon, which breake ſo out into their actions which themſelves thinke holieſt, namely the defence of Gods truth which each ſide challengeth, that in thinking they offer up a pleaſing ſacrifice to God, they givs cauſe of wicked joy unto his and their enemy; that theſe wofull effects, with very tediouſneſſe and wearineſſe may draw both parts in fine to ſome tollerable reconciliation, to ſome **Unity of Charity**, at leaſtwiſe to ſome ſuch as may be leaſt to eythers præjudice. Let the one give over their worſhipping of Images, their adoring and offering ſupplycations to Saincts, their offenſive Ceremonies, their arbitrary Indulgences, their uſing of a language not underſtood in their devotions; all which themſelves will confeſſe not to be neceſſary, to bee orders of the Church, and ſuch as at pleaſure ſhee may diſpence with; yea Pope CLEMENT the vii th. gave ſome hope to the French King that he would not be ſtiffe in things of this quality, and that reſpect of time might iuſtifie the alteration; and ſome of the later Popes condeſcend to them of **Bavaria** the Cup in the Sacrament, hoping that would content them, which ſince they or their ſucceſſours have againe inhibited; On the other ſide, let the Proteſtants,

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ſnch at leaſtwiſe as thinke to purge out that negative and contradictory humour, of thinking they are then righteſt, when they are unlikeſt the Papacie; then neereſt to God when fartheſt from Rome; let them looke with the Eye of Charity upon them as well as of ſeverity, and they ſhall finde in them ſome exellent orders for governement, ſome ſingular helpes for an encreaſe of godlineſſe and devotion, for the conquering of ſinne, for the perfecting of vertue; And contrariwiſe in themſelves looking with a more ſingle and leſſe indulgent Eye than they doe, they ſhall finde that there is no ſuch abſolute or unreproveable perfection in their doctrine and Reformation, as ſome dreamers in the pleaſing view of their owne actions doe fancy. Neyther ought they to thinke it ſtraunge, they ſhould bee amiſſe in anything; but rather a very miracle, if they were not ſo in many. For if thoſe auncient Fathers and Sages of the Church, with greater helpes, beeing nearer the times of purity; with æquall induſtry, ſo ſpending their whole lives with leſſe cauſe of unſincerity, having nothing to ſeduce them; notwithſtanding were not able in the weakeneſſe and blindneſſe of humane nature in this world, to ſore up ſo high alwayes in the ſearch of truth, as to finde out her right ſeat in the heighth of the Heavens; but ſome times tooke Errour dwelling neerer them in ſtead thereof; how leſſe likely that our age, more entangled with the world; farther removed from the uſage of thoſe faultleſſe inſtitutions, and ſo bitterly exaſperated

with mutuall controverſies and conflicts, ſhould attaine to that excellency and perfection of knowledge; which it may be, God hath removed from mans reach in this world, to humble and encreaſe his longing deſire towards another world? And as the preſent time doth diſcover ſundry errours in the former, ſo no doubt will the future in that which is now preſent. So that ignorance and errour, which ſeldome goe ſevered, being no other than unſeparable companions of man, ſo long as he continueth in this terreſtiall Pilgrimage: it can be no blemiſh in them to reviſe their doctrine, and to abate the rigor of certaine ſpeculative opinions, eſpecially touching the æternall decrees of God, the quality of mans nature, the uſe of his works; wherein ſome of their cheife Authours have run to ſuch an utter oppoſition to the Romiſh doctrine, as to have exceedingly ſcandalized all other Churches withall, yea and many of their owne to reſt very ill ſatisfied. The ſeat of Truth is aloft, of Vertue in the midſt; both places of Honour: but neither truth nor vertue draw to an utter extremity. And as in ſome points of doctrine, ſo much more in their practiſe; in order of governement, and Eccleſiaſticall degrees; in ſolemnities and ſtatelineſſe in the ſervice of God; in ſome exerciſes of piety, devotion, and humility, eſpecially in ſet faſtings accompanied with due contrition of heart and prayer; beſides many other Ceremonies; the y might eaſily without any offence of conſcience at all, frame to draw ſomewhat neerer to their oppoſites, than now they are.

Which

Which yeilded on both ſides, a generall and indifferent Confeſſion and ſumme of Faith; an uniforme Liturgy, or not repugnant if divers; a like or at leaſt-wiſe not incorreſpondent forme of Church government, to bee made out of the poincts which both agreed in, and to bee eſtabliſhed ſo univerſally in all Chriſtian dominions, that this all Chriſtians ſhould neceſſarily hold, this onely their Divines in pulpit ſhould teach, and this their people in Churches ſhould exerciſe; which doing, the Vnity of Communion ſhould remaine unviolated. For all other queſtions, it ſhould be lawfull for each man ſo to beleive as hee found cauſe; not condemning other with ſuch peremptorineſſe as is the guiſe of ſome men of over-weening conceipts: and the handling of all Controverſies for their finall compounding, to be confined to the Schooles, to Councells, and to the learned languages, which are the proper places to try them, and fitteſt tongues to treat them in.

And all this to bee done by ſome generall Councell, aſſembled and compoſed indifferently out of both the ſides; mens minds beeing before hand prepared and directed to this iſſue and concluſion. But now if eyther the obſtinatneſſe of the Popes ambition, or the wilfulneſſe or ſcrupuloſity of any opinionative Miniſters, ſhould oppoſe againſt and impeach this Vnity of Charity; then the **Vnity of Authority** to bee interpoſed to aſſiſt it; that

that is, the Princes of Christendome to presse this agreement, to constraine the Pope to content himselfe with that temporall State, which the skill of his Anteceſſors hath got and left him; and for his ſpirituall to bee ſuch as the auncient Councells had limited: and for all other gain-ſayers, to silence or puniſh them. Now for the Princes which ioyntly conſent to doe this, how many, how weighty motives doe induce them? The ſervice of Christ, the honour of Christian Religion, and the peace of Christendome, the ſtrengthening of Christians, and the repulſing and overthrow of all Turks and infidels. And theſe in generall. In particular, the aſſuring of their owne lives and perſons, which ſo many under pretence of Religion dayly conſpire againſt; the quiet and ſecure enioying of their rich States and kingdomes; the tranſmitting of them to their poſterity without queſtion or oppoſition; and laſtly the delivery of their miſerable ſubiects (which ſhould bee deare unto them as children,) from thoſe extreame vexations of ſpirit and body, and theſe ineſtimable calamities in their eſtates and conditions, wherewith theſe diſſentions in religion and effects thereof doe now afflict them. And this is in generall the ſumme of the diſcourſe of that kind of people: which doth ſhew them as they are for the moſt part to bee Proteſtants, though perhaps not running jump with their ſide in every thing; although many of the other part are caried alſo with the ſame good zeale and affection to the like deſire and intention; but theſe are

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of the more moderate ſort of the Catholikes, and not of their Clergy, and ſuch lightly as have but an indifferent conceipt of the Popes claime and proceedings, of which ſort among the wiſer part of the Laity there are very many. But now in exacter conſideration of this motion, there appeare for the effecting of it ſundry difficulties ſo great, that they draw to bee next neighbours to ſo many impoſſibilityes, whereof I will mention onely two of the cheife. For as for the thing it ſelfe, I muſt confeſſe for my owne part, the greateſt deſire I have in the world, is to ſee Chriſtendome reconciled in the badge of their profeſſion, (ſeeing Vnity is conſecrated to Verity, and both to God;) and that without the ruine and ſubverſion of eyther part; which cannot bee done but to the unexpreſſable miſchiefe and miſery of both ſides, and with the utter enhazarding of both Chriſtendome and Chriſtianity: and thinke any kind of peace were better than theſe ſtrifes, which did not prejudice that higher peace betweene God and mens conſciences. Then for the way they purpoſe, it ſeemeth for the generality of it, there is no other now left; ſeeing the oppoſition of extreames is no way defeazable, but by extinguiſhing the one, or drawing both to ſome temper and mildneſſe of ſtate. But in this caſe two things doe cleane diſharten this hope. The firſt is the untractableneſſe of the Papacy to this courſe, who in ſo many conferences as they have had in this age, have alwayes ere they departed, very plainly diſcovered that they came

not with such intent as to yeild any thing for peace, much lesse for truths sake, but onely to assay eyther by manifold perswasion and entreaty to reduce, or otherwise by wit to entrap and disgrace their adversaries; and if some one of them have shewed himselfe more flexible at any time, it hath beene his utter discredit with his owne party ever after. Which sterne proceeding of theirs, admitting the fundamentall positions whereon the Papacy is built, is good and necessary. For if divine Authority doe concurre with them in all their ordinances, Gods Spirit assist them in all their decisions, all possibility of erring be exempted from their Pope and Church: what remaines there but onely that they teach, we beleive; they command, and the world obey? Indeed in humane governments, where reason is shut out, there tyranny thrusts in; but where God commands, to aske reason is presumption, to oppose reason flat rebellion. To this miserable necessity have those assertions tyed them, which they have layd for their foundation; miserable to themselves, and miserable to the whole world. For what can bee more miserable to any ingenuous and good mind than to have entangled himselfe in such a labyrinth of perplexity and mischeife, as to have left no place of acknowledging his errour, without ruining his estate; when as errour is onely purged by due acknowledging, and doubled by denying it. And to what a miserable push have they driven the World, eyther in their pleading against them with such force of evidence,

or in their learning of them and joyning with them, as to ſtop the mouth of the one, and hang the faith of the other, on this unnaturall paradox; **I and my Church cannot poſſibly erre**, and this muſt you take upon our owne words to bee true. For as for their conjecturall evidence out of the Scripture, there ſeemes to bee as much or more for the King of Spains not erring, as there is for the Popes: it being ſaid by the Wiſeſt, that the heart of the King is in the hands of God; a divine ſentence is in his lipps, and his mouth ſhall not tranſgreſſe in judgement.

But now as by this meanes they have debarred themſelves from acknowledging, and conſequently from controlling any errour in faith and doctrine: ſo on the other ſide to reforme any great matter in practiſe, were to open the eyes and mouthes of all men againſt them; who now in the obedience of their blindneſſe ſticke faſt unto them. Let them ſuſpend from hence-forward the worſhipping of Images, the fleeing to the patronage of Angells and Saincts by vowes and prayers: beſides the great loſſe which it would bring unto the traine in dayly offrings to their Saincts and Images; what a jealouſie would it breed in the heads of their owne that they had led the world all this while on the blind ſide, and that other things perhaps were introduced for gaine, and corrupely contrived, as well as theſe. Then for their adverſaries, their owne ſaying is, Yeild one thing to them, and yeild all; ſith all hangs upon the ſame pin, and by the

ſome ſtring that any one doth. So that it ſeemeth not to have beene unwiſely conceived by him, who ſaid, that to perſwade the Pope to any ſuch reformation, was to perſwade him to yeild up his Keys and Crowne, and to returne into the order of his Predeceſſours and other Patriarchs: which to do, as yet he ſheweth no intention.

And although ſome one Pope ſhould happen to be better affected, yet would it not prevaile unto any great prooſe, beeing ſure that his neereſt both Counſellours and Officers, his Cardinalls and Courtiers, yea his Church and whole State would oppoſe againſt him. Then to hope that though the Pope and his Sea ſhould withſtand it, yet the learned of his ſide might be induced in other places to accept, and to apply themſelves to ſome treaty of accord; I dare avouch they know them not which have that conceipt of them. For although it were perhaps not untruly ſaid by a great Clerke of their owne, that the Popes not erring was but an opinion of Policy, and not of Theology; to give ſtay to the Laity, not ſtop to the Divines; of whom in ſuch infinite controverſies and iarrings, about interpretations of texts, and concluſions of ſcience, wherein many haue ſpent a large part of their lives, never any yet went, neither at this day doth go to be reſolved by the Pope; as knowing it to be true which their owne Law delivereth, that in holineſſe any old woman, in knowledge many a Frier might out-goe the Pope; but in power and authority the whole World was under him: yet at this day they doe ſo generally all

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cling unto him and draw by his line, (as having no hope either of ſtanding againſt their oppoſites, but onely by him; or of unity amongſt themſelves, but onely in him;) that touch him, and touch them; yea they thinke at leaſt-wiſe ſome of them, that reiected name of Papiſt, to bee as good a name and more neceſſary at this day than that of Catholike; the one ſhewing their Vnity onely with the body, and the other with the head of the Church, which is now more needfull. It remaines that Princes take the matter in hand, and conſtraine the Pope and others to yeild to ſome ſuch accord. Indeed this were an onely right way to effect it. For reaſon is a good Oratour, when it hath force to back it. But where are theſe Princes? They dreame of an old world, and of the heroicall times, who imagine that Princes will breake their ſleeps for ſuch purpoſes. If there were at this day a DAVID in Spaine, a IOSIAS in France, an EZECHIAS in Italy, a CONSTANTINE in Germany; the matter were ended in very ſhort time. But take them as they are, and as they are like to bee; being brought uppe in the midſt of their factions and flatterers, where they ſeldome heare truth, and if a good motion by miſchaunce be ſet on foot by one part, it is ſure to be ſtreight croſſed thorough the watchfull and induſtrious envy of the other: the world may hold it ſelfe reaſonably happy and content, if the Civill ſtate be upheld in any tollerable termes, and not thinke that they ſhould care greatly for reforming the Church, and much leſſe for the uniting of the

State Eccleſiaſticall, the diſſentions whereof have and daily ſerve ſo many mens turnes.

And although it is to be acknowledged and thankfully commemorated, that this age hath not beene ſo utterly barren of good Princes, but that ſome have deſerved to be enrolled among thoſe Worthies: yet the ambition and encroaching humours of certeine, and want of correſpondence requiſite in other, have ſtopped perhaps thoſe honourable thoughts and deſſeins, which might have elſe beene employed for the univerſall good of Chriſtendome. In ſumme, there is ſmall hope remaining on this part; the world having extinguiſhed the care of the publike good, by an over-care of their private; and each projecting to paſſe his owne time ſmoothly over in pleaſure, and recommending poſterity to the Starres and deſtinie. Theſe reaſons together with the long continuance of this diviſion, whereby both parts are formalized and ſetled in their oppoſitions; in ſo much that at this day they are but very few in compariſon of former times that are gained eyther way; doe make me greatly deſpaire of any ſucceſſe by that courſe: and ſo eſteeme of that plot, as an honeſt-hearted deſire, but no probable deſſein; and as a cabinet diſcourſe of ſpeculative conſideration, which practiſe in the world and experience doth need to rectifie.

The next point is, whether **Neceſſity**, which over-rules all frowardneſſe, and commaunds all ſturdineſſe of humours and paſſions, may not **preſſe to ſome Unity**; if the Turke ſtill growing as hitherto

therto hee hath done, leave no hope for Chriſtendome to ſubſiſt but in their inward Concord. It is true that a forreigne enemy is a reconciler of brethren, and that common danger holds them together, ſo long as it laſteth, who elſe would flee aſunder upon every light occaſion. But herein me thinks it commeth firſt to be conſidered, whether the Turke be ſo fearefull a Monarch as is commonly conceived, eſpecially ſince his late ſo huge enlargement towards the Eaſt. That which moſt men eſteeme in him the grand cauſe of errour, ſeemeth to mee a cheife argument of the contrary, at this preſent: and that is the very hugeneſſe of the Empires. For Empires are not then alwayes at their ſtrongeſt, when at their biggeſt, there beeing a certaine due proportion in all things, which they breaking that exceede, as well as they that come ſhort of, may bee compted to bee huge and vaſte, not great; ſince that is great properly, which is great in his actions, which are as often impeached by unwildineſſe in the big, as by weakeneſſe in the little. But if to this bee adioyned, as it ſometimes falls out, that there bee but a little ſoule to move this vaſte body, (which maketh ſome of the biggeſt men to bee neyther the wiſeſt nor valianteſt,) and that is, that the government, which is the ſoule of a State, bee ſcant and feeble: not able to embrace nor to order ſo huge affaires: then is there no other greater præſage of ruine, than very maſſineſſe it ſelfe, which every ſtrong puſh or iuſtle makes reele and totter, for want of that inward ſtrength which were requiſite

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to hold it ſteddy. And this take I to bee the State of the Turkiſh Empire at this day: which beeing a meere tyranny, as aymiag onely at the mightineſſe and ſecurity of their great Lord, the ſole abſolute commander, without any reſpect to the benefit of the people under him, ſave onely ſo farre forth as may ſerue to beare up his greatneſſe; and for that cauſe hee in his iealouſie and diſtruſt of his owne, keeping his Territories halfe deſolate, waſte, and unhabited; his ſubjects without heads of Nobility to leade them, without hearts to encourage them to ſeeke delivery: abaſing them by all kind of beſtiall education, and oppreſſing them by all ſorts of extortion and outrage, giving the Lands where hee conquereth to his Souldiers and Timarri: which ſcattered over all parts of his ample Empire, are the onely contenced people, and onely ſtrength in effect hee hath, as beeing bound by their tenures to ſerve in his warre, whitherſoever hee calls them; and without his charge: This being his ſtate, it is cleare, that the wildneſſe and lying waſte of his Country, is to the great diminiſhing of his owne wealth and revenew: which is leſſe than ſome one of our Chriſtian Princes at this day, though his Empire much larger than all theirs together: the unpopulouſneſſe together with the baſeneſſe and feebleneſſe of ſuch as are, makes that no one Country is defence for it ſelfe, but muſt have the concourſe of many of the reſt to aſſiſt it; and laſtly, the huge circuit of his ſoyle and confines, embracing as is eſteemed, eight thouſand miles

of

of Land, and of Sea as many, is cauſe that his Ti-
mars cannot aſſemble together but in very long time, wherein opportunities are often loſt, beſides the tiring both of themſelves and their horſes, ere they arrive. And the truth heereof is aſſured by freſh experience, hee having done no great matter in all this warre of Hungary, though none to ſpeake of but Germanie, with ſome ſmall helpe of Italy, have oppoſed againſt him. But if wee farther conſider the effeminateneſſe of the education of their Great Lords in theſe times; a thing which they are adviſed and conſtrained unto, even contrary often times to the manlineſſe of their owne natures, (and all to keepe the Father from iealouſie of his owne ſonne, whoſe braveneſſe of mind and warlineſſe is ſtill ſuſpected;) and uſe having ſoaked once into their bones in youth, doth for ever after looſe the ſinews of their manly diſpoſitions, and ſubiect them to the ſoftneſſe and baſeneſſe of pleaſures: conſidering alſo the avarice and corruption which reignes there; all peaces and warres, all freindſhips and enmities, all favours and wrongs, all Counſells and informations, being growne to bee ſaleable: if theſe bee as they are the ſignes of a diſeaſed, and prognoſticates of a dying Monarchy, much more of a tyranny; then ſurely have wee not now ſo great cauſe to dread him, as to blame our ſelves and our wranglings and vility, who chooſe thus in practiſing to exterminate each other, to trace out an unhonourable and fruitleſſe life, at the end finding our ſelves in the very ſame or worſe tearmes than when wee began; rather

then eſtabliſhing firſt a firme accord at home, to attempt with united love zeale and forces, ſo iuſt, ſo Chriſtian, ſo honourable, ſo rich a warre. And veryly if but our Princes confining upon him, though agreeing among them ſelves for the moſt in Religion, were not ſo ſtrangely infected with emulations, and home-ambitions, as to condiſcend to pay tribvte to the Turke in ſeverall, for ſo doe they as a redemption each of their peace, (which yet hath no longer aſſurance than his pleaſure, which with double as much under-hand bribes and preſents muſt be dayly ſweetned;) and which is yet worſe, when his liſt comes to invade any one of them, (as hee doth for his very exerciſe and avoyding tumults at home;) the reſt to hold off from giving ſuccour to their neighbours, for feare of drawing a revenge upon them ſelves ſome other time; which is the caſe of the Polonians and Venetians at this preſent, who ſcarcely darre ſo much as pray againſt him in their devotions, otherwiſe than in their hearts, which I ween they doe duly: were it not I ſay that their private ambitions, feares and miſcaſts did drive them to make ſo abiect and unchriſtian a choyce, rather than zealouſly and violently to ioyne and perſue one certeine courſe for the rooting of him and his tyranny out of this part of the world: it were not to bee ſo much doubted but the feare now on this ſide would ſoone turne to the other; ſeeing that one good blow to a body ſo ill built and full of diſtempers, were able to put the whole in daunger of ruine and ſhivering. Theſe reaſons

ſons induce mee not to thinke that the daunger from the Turke ſhonld bee ſo great, as to enforce the Chriſtans to runne mainly into an accord. And though it ſhould, yet without other ſounder working, by perfect compoſing of all inward diſcention, this would be but a civill accord, and only for the time; which the feare once paſt, would diſſolve of it ſelfe, and the former contentions revive as freſh as ever. For the bond of common feare, is the ſtrongeſt indeed of all other, but the ſhorteſt withall; which nothing during the danger is able to breake, and the daunger once paſſed falls in ſunder of his owne unſoundneſſe. Howbeit if the Turke ſhould ſet foot in Italy, and abate the Popes ſtrength by poſſeſſing his ſtate; then would I not doubt much, but that both himſelfe would be content, and all other Princes forward, that ſome ſuch unity as is before ſpoken of might be eſtabliſhed. But that is a caſe as unlikely in ſhort time, as in tract of time not impoſſible to happen, if ſome manly ſtout Turke ſhould ſucceed theſe womaniſh.

There remaineth then the **Unity by perſwaſion** onely, which both ſides now ſeeme to reſt on; each practiſing and hoping in proceſſe of time to eat out the ſtrength of the other by his induſtry, in drawing away by perſwaſion his followers and adherents. Wherein the Proteſtants counteth his advantage ſo much the greater, in that the Vnity of Verity is it wᵗʰ himſelfe perſwaded of, he perſwadeth to others. And truth being ſo infinit degrees ſtronger than untruth, having God to bleſſe it, Heaven and Earth and

all the Creatures of God to witneſſe it, and even falſhood it ſelfe (which is alwayes his owne cut-throat) by his croſſing and contrariety to yeild confeſſion unto it: unleſſe the fault be exceedingly in the handler and pleader, muſt needs in the end, (maugre the malice of all enemies, and craft of all inventions,) prevaile and have victory: although the utter aboliſhment of the Kingdome of Anti-chriſt, they referre with the Prophecy to the appearance of our Saviour in judgement and triumph now ſhortly approaching. On the other ſide, the Papiſts hope that their perſwaſion beeing ſeconded by ſo great Princes authority, inſinuated and farthered by ſo many collaterall ayds and motives and practiſes, leaving nothing unaſſayed which may prejudice, afflict, or annoy their oppoſites, and providing as they doe a perpetuall ſucceſſion of inſtruments, to be employed in each kind over all parts of Chriſtendome; they ſhall in the end tire, eate out, and utterly conſume the ſtrength and ſtomack of their unpolitike and divided adverſaries. In the number whereof, though they ſcore up all religions eſpecially Chriſtian, that acknowledge not the Pope, and the three-fold plenitude of his ſupernall, terreſtriall, and infernall power; extending to Heaven in canonizing Saints; to the lower parts of the world in freeing from Purgatory; over the Earth in being the univerſall guide and Paſtor of all men: yet are they not affected to all their oppoſites in like ſort, ſpeakeing of ſuch as with whom they live and dayly converſe. For to omit the Iew whom they mocke with his Meſſias ſo long in comming; as

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alſo the Græcians, whom they pitty with their Patriarchs under Turkiſh ſlavery: their hatred is to the Lutheran, the Author of their calamity; but hatred and feare both of the Calviniſt onely, whom they accompt the onely growing enemy and dangerous to their ſtate. For as for the Lutheran, hee was long ſince at his higheſt: and if he itch and inch forward one way for an ell, hee looſeth an other, it is onely by a kind of boyſterous force and violence againſt the Calviniſt; as in Straſbourge of late. The reaſon whereof beſides the abſurdity of their **Ubiquitarie Chimera**, hath perhaps beene in part alſo, for that their opinion tooke up his ſeate in Germany, a ſtiffe people but an heavy; which cannot hold their owne well, but gaine little upon other men: whereas the other falling upon a livelier mettall, of the French eſpecially, who are alwayes ſtirring and practiſing upon their neighbours, and more vehement for the while in whatſoever they affect, hath had a very huge encreaſe in latter time, notwithſtanding thoſe Maſſacres which have beene uſed to extinguiſh them, and is ſtill growing forward in all places where once it taketh; and overtoppeth them now from whoſe root at firſt it ſprang. This therefore by all meanes they ſeeke to repreſſe, giving ſome blind hope to the Lutheran of quiet and tolleration, ſo hee will joyne againſt theſe, the fretters out of both. But of all places their deſires and attempts to recover England, have beene always and ſtill are the ſtrongeſt: which although in their more ſober moods ſundry of them will acknowledge, to

have beene the only Nation that tooke the right way of inſtifiall Reformation, in compariſon of other who have runne headlong rather to a tumultuous innovation, (ſo they conceive it:) whereas that alteration which hath beene in England, was brought in with peaceable and orderly proceeding, by generall conſent of the Prince and whole Realme repreſentatively aſſembled in ſolemne Parliament, a great part of their owne Clergy according and conforming themſelves unto it; no LVTHER no CALVIN the ſquare of their Faith; what publike diſcuſſing and long deliberation did perſwade them to bee faulty; that taken away; the ſucceſſion of Biſhops and vocation of Miniſters continued; the dignity and ſtate of the Clergy preſerved; the honour and ſolemnity of the ſervice of God not abaſed; the more auncient uſages of the Church not cancelled; in ſumme, no humour of affecting contrarity, but a charitable endeavour rather of conformity with the Church of Rome, in whatſoever they thought not gaine ſaying to the expreſſe Law of God, which is the onely approvable way in all meete Reformations; yet notwithſtanding in regard of the power and renowne of the Prince, and of their exemplary policy in government of the ſtate in regard that they concurring entirely with neyther ſide; yet reverenced with both, are the fitter and abler to worke Vnity betweene them, and to bee an umpire alſo directour and ſwayer of all, whenſoever there ſhould bee occaſion of aſſembling their Counſells, or of conjoyning their forces for their common defence;

and

and eſpecially for that it is the onely Nation of the Proteſtant party, able to encounter and affront their King-Catholickes proceedings for the rooting out of Hæreſie, as their actions both by Sea and Land have manifeſted: of all places in the world they deſire moſt to recover it, making full accompt that the reſt would then ſoone follow, and apply to them of their owne accord one after an other. But to as high a tide as they are riſen in their deſires thereof, to as low an ebbe are they fallne in their hopes, being leſſe now for ought I perceive than ever, having ſeene her Majeſty ſo often and almoſt miraculouſly preſerved, their treaſons diſcovered; their excommunications vaniſhed; their Armies defeated; their cartalls and books anſwered; their cheife Campions diſcouraged, waſted, deceaſed, thoſe that remaine, though many, yet few of ability; in ſo much but for ſome ſmall remnant of hope of alteration, which time and trouble as they imagine may yet bring, their founders were likely to withdraw from them ere long their ſtipends, which get them but a vaine name of fruitleſſe liberality. And this is all I can ſay for any hope or meanes of this generall Vnity, and ſo muſt I leave and recommend it to God: as beeing both our beſt and now remaining onely policy, to addreſſe our united and generall ſupplications to his divine power and Maieſty: that it may pleaſe him by that ever ſpringing fountaine of his goodneſſe and gracious mercy, even beyond all humane hope, if it may ſo ſtand with his bleſſed will: and by ſuch meanes as to

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his divine wisdome are ever in readinesse to effect those things which to mans wit may seeme impossible, to extend his compassionable and helping hand over his miserable, defiled, disgraced **Church**; persecuted abroad, and persecuting it selfe at home; confined by Tyrants into a corner of the world, and therein raging and renting it selfe in fitters; to purge out of mens minds that ambition and vanity, which so bewitcheth them with the love of the pomps and glories of this perishing and ending world, which in the breathing of a breath they will loathe and despise as nothing; and to ingraft in them a pure and single Eye, to behold that eternall truth, which seene breeds love, and loved conduces to happinesse; to root out all gall and acerbity on both sids, and to bend their harts to Charity: that being reunited in the Pilgrimage of this life, this country of our terrestriall bodies; wee may after our service and course therein accomplished, ascend under the conduct of our Saviour before ascended, to our everlasting rest in the country of our celestiall soules; there in Society and unity of Saints and Angells, to enioy the happy Vision of the all-glorious Deity, and to sing his praise for ever.

I should heere make an end concerning the Church of Rome, but that a question incident to the matter which was last spoken of, beeing moved by many, and diversly answered, doth summon mee to deliver up my coniecture also: and that is **upon what ground** of Equity or policy, **the Pope should suffer** both the **Iewes** and **Grecians** to have publike exercise of their Religion in

in Italy, yea in Rome it ſelfe under his Holineſſe noſe: and onely the poore Proteſtant muſt bee excluded or beſieged; yea perſecuted and chaſed if it bee poſſible out of the world, no view of his Religion to other, no exercieſe of it to himſelfe permitted. For as for the Græcians, they have a Church at Venice, with an Archbiſhop of Philadelphia, a Biſhop of Cerigo, and ſundry other inferriour Prieſts to governe it: and the Italians alſo doe often repayre to their Maſſe. They have their Maſſe alſo in Greeke, with leavened bread and other ſchiſmaticall Ceremonies, at Rome it ſelfe, and in Naples they ſay their Prieſts retaine their wives ſtill, by permiſſion from the Pope; in regard that in thoſe places they acknowledge in ſome ſort the Popes præeminency and power: which at Venice they doe not, but a meere primacy of order, which the auncient Councells have thought good to give him. No more doe the Græcians in **Apulia** and **Calabria**, about **Otronto** and at **Caſſana**, nor in **Corfu** and other Ilands adjoyning to that coſt, beeing the old remaines of the Occidentall Græcians, and who have alwayes and doe ſtill follow the Greeke Church in all things: though thoſe in **Calabria** and **Apulia** be ſubiects to the King of Spain, and in his power to root out whenſoever himſelfe liſteth. And yet even in Italy it ſelfe doth he ſuffer them and their Religion: who never could bee induced to tolerate the Proteſtant in any the remoteſt corner of his huge ſcattred Monarchy: though the Græcians are condemned Heritickes even in matter of the Trinity, and perpetuall op-

pugners of the Papall right and authority. Then for the Iewes they ever swarme in most of the chife parts of Italy: at Rome especially; where the least number I could ever yet heare them esteemed at, is ten thousand and upward, though other say twise as many. They have their faire or at leastwise fine Synagogues both there and elsewhere; their circumcision, their Liturgies, their Sermons in publike; and all that list may resort unto them.

Yea in meanes of enriching themselves they are so much favoured, that in all places they are permitted to streine up their Vsury to eighteene in the hundred upon the Christian. (for among themselves they no where use it;) whereas halfe that summe in a Christian is not tolerated: which causeth many greedy and conscienceless Christians to use these Iewes for their Brokers under hand in improving their unlawfull rents to the utmost proportion. They have also in some places, and it may be in all a peculiar Magistrate, to decide any controversie betweene Christianes and them, with particular direction to favour them in their trades. And lastly whereas France hath banished that race: in **Avignon** onely the Popes City they are harboured and reteined. Some answere to this demand in defence of the Pope, that the Church hath no authority to chastice the Iewes, who never were within the Church, but are as enemies in even tearmes: whereas the Protestant are eyther unnaturall and rebellious Children, who have flung out of the Church, or the issue of such; against whom her authority is endlesse and unrestreined, to take all course,

courſes poſſible to reclaime them for ever. This anſwer ſeemes faulty: both as ſhort of the queſtion, ſeeing it extendeth not to the Græcians, who are in the very ſame roll of Hæretickes and Schiſmatickes, ſingers out of the Church: and for that there is difference between exerciſing iuriſdiction in puniſhing an enemy, and not harbouring and cheriſhing him, with his unlawfull and ſcandalous religion perpetually in our very boſomes; as is done in Italy, who have called the Iewes in thither, yea and ſtill do entice them, whom, France and England and Spaine have baniſhed from them long ſince.

Others leaving theſe quirks of iuſtice, hold by the texts of Charity that it is a Chriſtian act to harbour a harmeleſſe enemy, and eſpecially that it is of all other moſt befitting the Church, who hath hereby alſo better meanes to reduce them to the Faith; and ſo in fine to ſave their ſoules, which is the ſumme of her endeavours. And in fortifying this anſwer there is to be alleaged for the firſt point, that the Iewes have their ſervice in Hebrew, and the Græcians in greeke, which Italy underſtandeth not; yea and that they have purged the Hebrew Liturgy from all points wherein they did impugne or ſcandalize Chriſtianity: and for the ſecond point, that the Iewes are bound to repaire at ſome times to the Chriſtian Sermons, by which meanes ſome few of them have beene converted, and more may bee when God ſhall pleaſe ſo. But neither ſeemes this anſwer ſo perfect as were requiſit. For the Iewes make their ſermons or expoſitions of the Law in the Italiã language; though the texts of Scripture they cite in the originall:

and although they have purged their Liturgies as they ſay : yet leaving them Circumciſion, they tolerate that which is now intolerable. And as for their gaining of any ſoules among them; if they gained not more Crownes, that reaſon would not ſtand. For if any credit may bee given to the Hebrewes themſelves, as many Friers become Iewes as Iewes become Friers : of both ſorts ſome ; but few of eyther. But of the good proviſion they have taken to convert them, and of the fruits thereof I ſhall ſpeake hereafter. In the mean time this I aske ; would they ſuffer the Engliſh Proteſtants to have an Engliſh Church there, none underſtanding their Language neither in Seruice nor Sermons; yea and purging their Liturgy of whatſoever may ſeeme to impugne or deface their Religion, if there be any thing in it of that offenſive quality? as for my part I know nothing but thinke rather with great judgement it was purpoſely ſo framed out of the groundes of Religion wherein both ſides doe agree that their very Catholikes might reſort to it without ſcruple or ſcandall, if faction more then reaſon did not ſway. Then for repairing to their ſermons, they know by experience they will not be backward; eſpecially hauing the opinion of great Diuines (as ſome ſay) that it is not unlawfull. And laſtly what reaſon why they ſhould not be as hopefull to gaine Engliſh mens ſoules, as Iewes? yes their hopes is greater: elſe would they not bee at ſuch coſt upon the one abroad, and beſtow ſo little labour upon the other at home. To this queſtion they would anſwer firſt that there were more danger of flocking away their people, if they

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ſhould have bnt a bare view of our Reformed Churches, as being more infectious; and therefore no policie: and ſecondly to what purpoſe the making of any ſuch motion; what need unto us, and to them what profit? This anſwere deduced from policy and profit I take to be the right anſwer alſo to the firſt principall queſtion; and neither of the former drawne from Iuſtice or Charity. For there is no cauſe of any feare at all, eyther of the oppreſſed Græcian, or of the obſtinate Iew, bearing a marke of ignominy and reproach in all places. Yea they remaine rather as examples and ſpectacles among them of contempt and miſery, the one for his ungratefull refuſall of CHRIST himſelfe; the other for his ſedition againſt Chriſts Vicar, as they inferre againſt him. Whereas to give the Proteſtants any foot among them were the next way to leave themſelves no foot to ſtand on.

On the other ſide by extending pity towardes the afflicted and diſmayed Græcian whom the hand of God hath laid as low as the very duſt wee tread on, they ſaw ſome hope of ranging himſelfe againe under their ſubiection: which were to them a reputation and ſtrength inæſtimable, and ſuch as cunningly by falſe bruits they cauſe the world dayly to feed on.

Then for the Iew, the profit by him is exceeding great and greater in proportion of number than by the very Courtizans; and that as well to the Pope, as to other Princes of Italy; to whom they pay a yearly rent for the very heads they weare, beſides other meanes to racke and wracke them in their purſes

ſes at pleaſure. Which gaine, as it is a piece of the cauſe why the beaſtly trade of the one, ſo is it the entire reaſon why the trade of the other is permitted: they beeing uſed as the Friers to ſucke from the meaneer, and to bee ſucked by the greater: in ſo much that the Pope beſides their certaine tribute, doth ſome times as is ſaid impoſe on thē a ſubſedie of ten thouſand Crownes extraordinary, for ſome ſervice of State.

Now to conſider a little what probabilitiy of their converſion in thoſe parts, and by the way to touch ſomewhat of **their Religion and uſage**. Thus ſtandes their caſe. They have a Religion though ſomwhat ſtrange to our conceipts, as being framed not onely out of the Law of the old Bible, but alſo out of ſundry the ſtraunger opinions of the auncienter Philoſophers, together with certaine capriccious fancies and fables of the Rabbins; yet ſo handſomely pieced and glewed together, that one part ſeemes to hang to the other not abſurdly. And that which they hold they are ſo perfit in, that they will give both a profitable accompt thereof out of a certeine morall Philoſophy and reaſon, wherein they are well ſeene; as alſo make ſome ſhew for it out of the Bible it ſelfe: wherein they are the skilfulleſt men I believe in the World: and needs muſt be ſo, ſetting their Children to the Hebrew language at three yeeres old, and following no other ſtudy ſave of the Bible and writing upon it all their life long, except certeine few that betake themſelves to Phiſicke. Toeching God and his nature, their opinions are for the moſt very honourable and holy, ſave that they

they deny the Trinity touching Angells, but weake, and foyled with much poetrie; touching the nature and condition of man very exquisite and for the most part drawing neere unto truth. But for the three States of the soule of man they runne some more straunge courses; holding the creation of them altogether before the bodyes, with sundry of the auncient both Divines and Philosophers the μετεμψυχωσις of PITHAGORAS, (though not to different species;) and PLATOES Purgatory. Of vertue and Vice and mans course in both they think not much amisse; save that to the expiation of sinne they hold nothing necessary: but the repentance of the sinner, and the mercy of the forgiver, which in that case is always ready. For reward it commeth wholly from the bounty of God, without desert: yet different in degree according to the workes of each man. That the generall Law of all men is the Law of Nature onely which who so keepes, it shall lead him to blisse in what Religion soever; though the Hebrew unto whom MOSES Law was peculiarly given by observing it shall have a greater prærogative of glory. They prefer the civill life before the solitary, and mariage before Virginity: as being to nature more agreeable, to mankind more profitable, and consequently to God more acceptable. Their beliefe of the end of the world, and of the finall iudgement, of the restoring of mens bodies, and of their happinesse everlasting in the heighth of the Heavens; is good in the generall. But as they think it a bad opinion, which some of great name have seemed to hold, that God in his everlasting and absolute pleasure

should

ſhould affect the extreame miſery of any of his Creatures, for the ſhewing of his Iuſtice and ſeverity in tormenting them; or that the calamity, caſting away, and damnation of ſome, ſhould abſolutely and neceſſarily redound more to his glory, than the felicity of them all; conſidering that his nature is meere goodneſſe and happineſſe, and hath no affinity with rigour or miſery: ſo contrariwiſe they thinke with ORIGEN, that Hell in the end ſhall be utterly aboliſhed, and that the Divells themſelves, after a long courſe of bitter repentance and puniſhment, ſhall find mercy at his hands that did create them; that the world may entirely be reſtored to that purity, wherein God at the firſt did make it; and to that perfection and happineſſe, whereto each part of it in his ſeverall degree, was deſtined by him, from whom nothing but goodneſſe and blisfulneſſe could proceed. Their Liturgy in the kind of it is not different from ours; conſiſting of Pſalmes and Prayers, with ſundry ſhorter Hymns and reſponds; of leſſons, one out of the Law, and read by ſome cheife perſon; and another out of the Ppophets correſpondent to the former in argument, but read by ſome boy or meaner companion.

For they in no ſort alow that degree of Honour, neither attribute they that authority, to any other part of the Bible, that they doe to their Law: which they cary about their Synagogve at the end of ſervice in proceſſion, with many rich ornaments of Crownes and Scepters, the children kiſſing it as it paſſeth by them; and ſometimes make proclamation who will give moſt to their treaſure to have the ho-

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nour for that time for taking out the Law. But for the manner of performing their ſervice, and their behavior thereat, it is different from all other that ever I ſaw. They chaunt it in a ſtrong wide hallowing tune; with imitation ſome times of trumpets one ecchoing to the other, and winding up by degrees from a ſoft or ſilent whiſpering, to the higheſt and lowdeſt note that their voyces will beare; with continuall great wagging of their bodies and exultation, as it were in ſome ſavage or raging ſolemnity; ſometimes all ſpringing up lightly from the ground, and with as much variety as wild worke will receive. They weare certeine ornaments of embrodered linnen caſt mantle-wiſe about their ſhoulders, which are their Phylaſters edged with knotted fringe according to the number of the Commandements, and ſerving as Locall memories of the Law. The reverence they ſhew is in ſtanding up at times, and their geſture of adoration is bowing forward of their bodies, for kneeling, they uſe none, no more than the Græcians, neither ſtirre they their bonets in their Sinagogue to any man, but remaine ſtill covered. They come to it with waſhed hands; and in it they burne Lamps to the honour of God. But for any ſhew of devotion or elevation in ſpirit, that yet in a Iew could I never diſcerne: but they are as reverent in their Synagogue as Grammar-boyes in their ſchools when their Maſter is abſent: in ſume their holineſſe is the very outwerd work it ſelfe being, a brainleſſe head and a ſoule-leſſe body: For circumciſion, they uſe it to the dead as well as to the living: yet no way think it neceſſary for the infants ſalvati-

on. They are a ſubtile and advantagious people and wonderfully eager of gaine : in ſo much that who ſo deales with them needs let his witte goe with his beleife, or elſe his findings ſhall come ſhort of his expectings. As earneſt to make Proſelytes, as ever their aunceſtours : and as obſtinate againſt CHRIST, as the Prieſts that condemned him. In other poincts they are perhaps rather to be commended than otherwiſe. Their care of avoyding Fornication is ſuch that they marry their ſonnes at Eighteene lightly. But Adultery they would puniſh according to the Law with death, if they had ſuch liberty. When they breake the Law they come voluntarily as penitents to their Rabby for puniſhment : yet without any particular diſcloſing of their fault. They keep their Faſts and ſolemne Feaſts very duly: but as the Chriſtians faſt the night, ſo they the noone alwayes. They are Charitable among them ſelves, leaving no poore unreleived, no Priſoner unranſomed; which makes them good prize upon every pretence. And although for their Vſury and guileſull dealing, they are generally hated there and handled as very dogs : yet ſome of them I have knowne, men of ſingular vertue and integrity of mind, ſeeming to want no grace but the faith of a Chriſtian. Each Synagogve hath his Rabbi, to expound their Law; to inſtruct their children; to decide their differences.

For their Meſſias, they ſay now, ſeeing he ſtayes ſo long, he ſhall bee a fore-runner of the end of the World: and ſhall gather by his power all Nations into one fold, and ſo reſigne them up into the hands of

of that æternall Paſtour. But it ſeemeth they expect him out of the Eaſt, whether the Spaniſh Iews fled, and have exceedingly multiplied. For thoſe do they hold to be of the Tribe of IVDA; and theſe other in Germany and Italy of the Tribe of BENIAMIN; who in honour of the more noble Tribe and to correſpond with them the better, doe learne the Spaniſh tongue, which thoſe ſtill reteine.

But now to come to the point which I principally entended, which is, what probability of their **Converſion in Italy**; three great impediments beſids their naturall and inrooted obſtinacy, I ſuppoſe there arh which hinder it: the ſcandalls of the Chriſtians; the want of means to inſtruct them; and the puniſhment or loſſe which by their converſion they incure. A ſcandall it is to ſee mans law directly preferred before Gods: to ſee ſo great a matter made of eating fleſh on a Friday, and that Adultry ſhould paſſe for ſo ordinary a paſtime. A ſcandall are thoſe Blaſphemies darted uppe with helliſh mouths againſt God and our Saviour, ſo ordinarily and openly, that ſome of them are become very interiections of ſpeech to the vulgar, and other ſome meere phraſes of galantry to the braver. A ſcandall is that forging and packing in miracles: wherein the Friers and Iews concur in æquall diligence; the one in contriving, the other in diſcovering them. And ſurely this is an exceeding great ſcandall unto them; ſeeing truth is of ſo pure and victorious a nature, that it refuſeth to be in league with any falſhood in the world, much more diſdaineth to bee aſſiſted by it: neyther can there be a greater wrong done to a true concluſion, than to endeavour to prove it it by an

untrue allegation. A ſcandall are the alterations which they are forced by the Inquiſitours to make in their Authors and monuments of Antiquity: thinking that theſe deviſes are our beſt evidences. But of all thoſe alterations they keepe a note for after time, A ſcandall is the vowing and praying to Angells and Saincts: which they hold to bee duties peculiar unto God onely, and ſo hath it beene eſtees med among them in all ages. Yea and they note that the Chriſtians pray more oft and more willingly to Chriſts mother, than unto Chriſt himſelfe or unto God. But the greateſt ſcandall of all other, is their worſhipping of Images; for which both Iews and Turks call them the Idolatrous Chriſtians. Now this is ſo much the greater and of more indignity, for that they generally conceive it to bee a thing which Chriſt himſelfe expreſly commanded; and that in the Goſpell of Chriſt written by the Evangeliſts themſelves, the Decalogue ſhould bee recited with omiſſion of the ſecond præcept; as one of their greateſt Ribbins conteſted with me, being induced into that errour by ſome Catechiſmes of the Chriſtians which he had ſeene with that fault. Now when they come to conference with the Prieſts and Friers, (as ſometimes they doe,) and upbraid this as a peremptory exception againſt Chriſt thoſe good men deny it not, for feare of ſcandalizing their owne, but letting it paſſe for current, that Chriſt whom the Iews call a carpenter, was alſo an Image-maker or howſoever an Author of the worſhipping of them; ſeeke to ſalve up the gaſh which they have made in the plain words of that Law which was writ-

written by the finger of God, with their ſpeculativ playſters of diſtinguiſhing betweene the Images o the true God, and the Idolls of falſe Gods; of δουλία and λατρεία; of intention inſtrumentall and finall in worſhip.

All which are the unſavoureſt drugges to the Iew in the world: who ſaith there was never Nation yet ſo blockiſh under the ſunne, as to worſhip a ſtocke and ſtone as a finall obiect; but onely as a repreſentation of ſome abſent divinity: and that the Heathen themſelves call them every where the **Effigies** and **Simulachra** of other; yet ſuch Effigies as that the divine power by his vertue did ſomtime inhabite and worke miracles by, even as our Lady doth in her Images, in infinite places of Chriſtendome: whereby if the poore Idiot were deceived among the Pagans to thinke ſometimes that very Image ſome divine matter or perſon: as cleere is it that the like befalls infinite ſimple Chriſtians, ſeeing their Images eyther to grow, or to weepe and bleed, as they do often, & ſo infinit cures wrought by viewing or touching them. And for their degrees of worſhip betweene Gods Images and the Saincts, they cannot perceive them, they kneele to them alike; they pray to them alike; they vow to them alike; they incenſe them alike; they burne candles to them alike; cloth them alike; they offer gifts to them alike; the difference if it be any is in their mentall affections: which whether the blunt and undiſtinguiſhing witts of the vulgar doe obſerve, they ſuppoſe a ſmall meaſure of diſcretion may conjecture. In like ſort for their diſtinction betweene the Images of

the true God and of falſe Gods ; they tell them that in other caſes that might have this uſe but none in this Law ; it being expounded in other places, as prohibiting this baſe ſenſuall and ſeducing kind of worſhipping even God himſelfe by an Image, if any Image of God were poſſible to be made : that thus the Law it ſelfe doth plainely deliver ; thus they which received the Law underſtood it; thus all their holy Auncetours and learned Doctours have ſtill interpreted ; and thus hath their Nation in all ages beleived. And therefore they ſay for their comming to the Chriſtian Sermons, that as long as they ſhall ſee the Preacher direct his ſpeech and prayer to that little wooden Crucifix which ſtands on the Pulpit by him, to call it his Lord and Saviour, to kneele downe to it, to embrace and kiſſe it, to weepe upon it; (as is the faſhion of Italy) this is preaching ſufficient for them, and perſwades them more with the very ſight of it to hate Chriſtian Religion, than any reaſon that the world can alleage to love it. And theſe bee the ſcandalls, which as I have heard them ſelues alleage, they take on that ſide ; beſides their **Tranſubſtantiation** which they can at no hand digeſt. The particular ſcandall from the Proteſtants, is their mutuall diſſention which they hold to proceede from the want of the Vnitie of truth in their foundation : otherwiſe ſave for their generall exceptions againſt Chriſtianitie, they hold their Religion very conformable to the Law of Nature, which they accompt the principall. But were all the unneedfull ſcandals in thoſe parts removed, yet is there no good meanes there of

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the Iews converſion. They complaine firſt, that the New Teſtament being the ground of our Religion, they cannot ſee it. That Italian tranſlation which they had is called in and taken from them. It is printed in Hebrew letters, but not in Hebrew language; at leaſtwiſe not ſuch as they can underſtand. With Greeke and Latine their Nation never medled. Beſides which the Inquiſitours have inhibited and taken from them all Bookes that were publiſhed in that theame on eyther ſide, as well thoſe that have beene written in defence of Chriſtian Religion, as the contrary againſt it; alleaging they will have no diſputing in matter of Religion eyther way: much like to an Edict ſet up at **Dola** in the **Franch County**, where the Ieſuites reſide; forbidding any talke of God eyther in good ſort or bad. Then laſtly for thoſe few Sermons they are bound to repaire to, ſeldome where I have beene are they directed to the Iewes or to the poincts they ſtick on, but hold on their uſuall tenour, as reſpecting more the Chriſtians. The laſt encouragement to men eſpecially of their mettall, , is that at their convetſion to Chriſtianity they muſt quit their goods to the Chriſtians. And the reaſon is for that in Baptiſme they renounce the divell and all his works; part whereof are the Iewes goods, being gotten eyther by them ſelves or by their Auncеſtors with Vſury. Now this is ſuch a cold comfort to a man ſet on the world as that Nation is wonderfully: that for my part I have not heard of any converted in thoſe parts, ſave ſome few Phyſicians with ſome of their children; who by friendſhip from the Pope have obtei-

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ned diſpenſation to reteine their goods ſtill, inas much as they were gotten by their honourable profeſſion. But if on the contrary ſide the Chriſtians would againe in their Charity give ſomewhat for the competent entertainment of ſuch as for Gods ſake did give up their owne ; I could not but well commend that rigour of Iuſtice, which the bountifulneſſe of this Mercy did mitigate and aſſweeten. But being no ſuch matter there remaines nothing for a Iew converted, but to bee Friered ; a trade which of all other they leaſt can fancy, as being contrary, as they alleage, to nature it ſelfe, which hath made man ſociable, and each helpefull unto other in all civill duties; a trade never commanded or commended by God ; never practiſed or councelled by their renowned Anceſtors, who received continuall inſtruction and inſpiration from above, which none of their Patriarchs or Prophets have given example of; onely in three or foure thouſand yeares ELIAS and ſome one other have bene found upon very extraordinary cauſe to have taken alſo an extraordinary courſe of life; though of other nature, and to other purpoſe, than the Votaries of our times. And theſe are the tearms that the Iews ſtand in, in thoſe parts; & ſo muſt I leave them to the merciſull cure of God : an unbleſſed and forſaken people ; obſtinate with in and ſcandalized with-out ; indefatigable in their expectation, untractable in perſwaſion, worldly, yet wretched ; received of their enemies, but deſpiſed and hated ; ſcattered over all countries, but nowhere planted ; dayly multiplying in number, but to the encreaſe of their ſervitude and not of their

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power; in ſumme, a long continued and marked example of Gods iuſt ſeverity; to abate their pride that glory even as they, in their Auncestours and Founders, Gods Temple and Oracles, many promiſes and prærogatives, long continuance in honourable eſtate aud glory: (which things were they ſufficient to preſerue any ſea in the world, even their ſeat had beene preſerved by them:) & to proclaime to the whole world that there is no aſſurance of the favour, protection, and aſſiſtance of God, (without which all falls to ruine;) but by beleiving in his Son, and in keeping his Commandements. And this alſo may ſeeme touching the Church of Rome ſufficient.

Next followeth the **Greeke Church**, enthralled all in a manner ſave the Muſcovits and the Candians, with ſome few other of no great name and number, under the Turkiſh tyranny. Of which Church, as their farre diſtance from us requireth not to ſpeake much, ſo their uniformity in miſery yeildeth not much to be ſpoken. For their Religion, except onely their auncient errour touching the proceeding of the holy ſpirit from the Father alone, wherein they have long diſſented from all the Latine or Weſt Church; in other poincts they ſeeme to ſtand in ſome middle tearmes of opinion betweene the Romaniſts and Proteſtants, yet ſo that in the more, they upproch to the Church of Rome: and to the Proteſtants in the more weighty, or at leaſtwiſe more dominative. With Rome they concurre in the opinion of Tranſubſtantiation, aud generally in the ſacrifice and whole body of the Maſſe; in praying to Saincts: in auricular confeſſion: in offering of ſacrifice and prayer for the dead: and in theſe without any or no materiall

difference. They hold Purgatory alſo and the worſhipping of Pictures. But for Images they will not ſo much as endure them in their Churches; as well for that proclivitie they have to traine away the ignorant into crime of Pagan errour; as alſo to avoyd that ſimilitude betweene their Churches and the Heathenish Temples of Idolls, which imagery doth cauſe. And for their Pictures, they kneele to two onely, of Chriſt and our Lady: the reſt they paſſe over with an ordinary reverence. For Purgatory, they hold none in Hell or in the skirts thereof, or by any outward torment but that the ſoules of the faithfull are not received into glory, till by an extreame compunction and anguiſh of mind, they have worne out thoſe ſtaines, with which ſinne and the pleaſures thereof in this life defile them. In ſumme, thoſe opinions which grew into the Church before the ſeperations betweene the Greekes and the Latines, and all thoſe Ceremonies which were common unto both, they ſtill reteine; as their croſſings, and tapers, with certeine other. But for thoſe ſuperſtitions which have crept in, in freſher memory, or which were if as auncient, yet no ſo current; and in generall all thoſe Canons of the Romiſh faith, which have beene thruſt on them in theſe later times. by the unaccomptable power and pride of the Papacy tending to the advancement of their owne ſea, and to the exempting of their Church and doctrine from tryall; by thoſe Anabaptiſticall fancies of the ſpirit that moves them, and poteets them from errour in their conſultations and reſolutions touching matter of faith, extenuating the ſufficiency and authority of the Scripture in compariſon of their ſpirit or Church guided by it;

it; all theſe things they abhorre no leſſe than the Proteſtant. They hold underſtanding requiſite to concurre with affection for the accompliſhment of devotion in praying to God: and although their Liturgies are the ſame that in the old time, namely St. BASILS, St. CHRISOSTOMES, and St. GREGORIES tranſlated, without any bending of them to that change of Language which their tongue hath alſo ſuffered: yet doe they ſay that alteration is not ſo great but that their people with ſmall accoſtuming underſtand the Liturgies well enough. But for praying by tale with Sainct DOMINICKS round compters, they eſteeme of it no better than thoſe Heatheniſh repetitions and unnaturall lip-labours which our Saviour cenſured. Neither can they beleive that the Apoſtle Sainct. IAMES the leſſer, who is painted under the Papacy with his great beades at his girdle, (even as MARY MAGDALEN lightly praying before a Crucifix,) was Sainct DOMINICKS diſciple; but a wiſer mans farre, and one that introduced a better faſhion of praying, if the world could have beene content to have followed his preſcript. In like ſort for the holy-water ſo much uſed under the Papacie; they beleive no ſuch feare that the Devill ſhould have of it, nor ſuch force in it to purge ſinne, as their neighbours doe teach. They repute it a very vaine opinion that the Church cannot erre, both in the whole and very part thereof, and conſequently that their neighbours of Rome had beſtowed their paines better, which they have ſpent in proving and perſwading that they cannot erre, in providing and caring more not to have erred. They acknowledge that there is ſufficient doctrine in Scripture for ſalvation; though to the auncient

usages of the Church, and writings of auncient Fathers, they yeild due reverence. Three things in the Pope they condemne especially; his pride, the cruelty, & his presumption most of all: his pride, in arrogating so exorbitant a iurisdiction over all the Church, contrary to the degrees of auncient Councels, and upon shadow of right or good foundation; but cheifly in usurping that temporall tyranny over Princes and their States, in deposing of the one, and disposing of the other, at his absolute pleasure: his cruelty in persecuting other Christians with such extremity for their different opinions: his præsumption in mounting up into the seat of God, by dispensing with the Lawes of God, and graunting pardons for sinne, and **Liberaties** out of Purgatory; which they accompt to bee of those royall prærogatives incident to God onely. For as for the doctrinall foundation of those **Indulgences, over plus of merits and satisfaction in some,** being more than they needed or than were to be required with any ioyes of Heaven in their particular persons, and consequently remaine as a perpetuall treasure to the Church, to bee conferred by the Pope on his weaker and lesse deserving or rather lesse satisfying children, (for so is their opinion:) so farre are they from prizing merits at such an inæstimable valew, that contrariwise they concurre in assertion with the Protestants, that it is unpossible for any creature to merit as by way of right the least dram of reward at his Creatours hands; the service of ten thousand millions of Worlds, beeing not able to adde any shadow of perfection to him, who is **Perfection it selfe,** having whatsoever is good or desirable within himselfe, even from all æternity, in infinite of degree, and

and with impoſſiblitie of any the leaſt addition. But whatſoever reward is beſtowed on the creature, floweth forth from the meere bounty and graciouſneſſe of the Creatour. who as in goodneſſe alone and meere grace did make him, ſo in goodneſſe and meere grace alſo doth advance him unto that higher happineſſe.

That ſervice intermediall which he requires at his hand, is a gracious diſpoſition of ſweeteſt harmony from the unexplicable wiſedome of a Lord and Father, ſtill abounding and ſtill enlarging his hands, in all bountie and goodneſſe towards his ſonnes and ſervants; and deſtined to no other than to the creatures behooſe, to his benefit and advauncement onely: that by his requiſite endeavours in thoſe honourable wayes, of wiſdome and vertue, of love and thankefulneſſe, and of imitating his maker in doeing good in the world; he may grow being aſiſted with divine grace and vertue, to an higher degree of goodneſſe, ſtill perfecting more and more all the faculties and parts of his unperfect ſoule and nature; whereunto alſo an higher degree of glory is propoſed, and reſerved by the great Rewarder in the heigth of the Heavens, as a full and finall accompliſhment of his whole deſires, and as the Crowne of his cœleſtiall bleſſedneſſe. Now as in this opinion they agree in generall with the Proteſtants; ſo doe they mightily diſſent from that doctrine touching the æternall Counſells of God; which CALVIN as ſome conceive firſt fully revealed, or rather introduced into the Chriſtian wrold; and ſince ſome of his friends and followers have ſeconded; as thinking it very iniurious to the goodneſſe of God, and directly and immediatly oppoſite to his very nature. In regard whereof one of their Biſhops hath

written a booke against it, which hath beene sent to Geneva, and there received. Thus much of their doctrine; which though I know it may bee better and fullier had in their bookes, yet have I not thought it unconvenient to deliver thus in briefe, how I have found them also in speach and conference effected.

Their **Litnrgies** for the substance are those three I have named: all which they use for varieties sake, in the severall times and feasts allotted for them. For the forme and cæremonies they resemble much the Latins, though of the two the French Masse more than the Italian; not onely in their holy-bread; but especially in their Alter, which with great mistery as is said they both enclose from the people, that the **Arcana** of those their ineffable crossings and convertings may not bee prostituted and polluted by unsanctifyed view; whereas the Romans finding no such vertue in that mystery, lye faire and open on all sides to all eyes. In their host they use Leven, which the Latins avoid: and their elavate it forward; which the Latins doe backeward: and neere the body of the Church; which the other doe at the Altar. In their crossings they are very plentifull: but herein swarving from the Latins, that the Greeke (who is more nimble therein) begins his crosse-barre on the right side, and the Latin on the left, each with his severall mystery. They have also a mystery in shifting and reshifting in one and the same Masse from one Alter to another; which the Latines have not: who contrariwise in one Church have a dousen Masses sometimes all going at once to severall Alters; which the Græcians use not for ought I could see. They have much adoe with their lights, in putting them out and

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in againe at ſeverall times and parts of their ſervice. And their Liturgy is intermedled much with ſinging; performed in a tune, neither very artificiall, nor altogether neglected; but grave, alternated, and braunched with divers parts.

At the Creed, the Prieſt commeth forth at the doore of the Chancell, and holds up a little embroidered picture of Chriſt on the Croſſe: towards which they doe reverence and pronounce their beleife. Their geſtures of reverence, are the very ſame with the Iews; ſtanding up and bowing forward their bodies at times. For kneeling they uſe none, ſave onely as they ſay one day in the yeere. At their comming in, they bow themſelves thrice toward the Alter, and three times croſſe them ſelves. At their departure, having taken their holy-bread, with kiſſing the Prælats hand from whom they receive it, they finally ſalute the Pictures of Chriſt and our Lady, kiſſing alſo their hands. which are plated over with metall becauſe of wearing. But the Græcians Pictures of Chriſt and our Lady are nothing like to the Latines; but as different as any ordinary two faces that aman ſhall ſee. The moſt uniformity therein that I have ſeene, is with us in England. For in Italy there is little, eſpecially of our Lady: whoſe very Pictures which they ſay St. Luke him ſelfe, partly did draw, and partly began, and Angels did finiſh, may argue perhaps devotion towards her in the drawers, but ſmall acquaintance: unleſſe her face were very variable, or very ſclender their skill: ſome were as at Loretto ſhee is painted like a blackmoore. In ſumme, they have ſo little knowledge of her countenance and favour, that in ſome places they

they will assemble divers of their faireſt Courtizana, (as I have heard it there reported,) to draw the modeſt beauty of a Virgin out of the flagrancy of Harlots.

But to returne to the Græcians, and to come now to their **Government**; which is as the world knowes, that auncient, by Patriarchs, Archbiſhops, and Biſhops with other Orders inferiour. Vnto whom the people carry exceeding reſpect and reverence, as it were to the publike Fathers and Heads of their Nation, notwithſtanding that calamity wherein the Tyranny of the Turke hath plunged them. They have alſo a Religious Order amongſt them of St. BASILL, the great founder of the East Monks; as Saint BENEDICT of the Weſt. Theſe onely have their vows of Chaſtity and auſterity and may not marry; which to the reſt of the Clergy is not prohibited. They have alſo their proper habit: but ſhaven they are not, for ought I could diſcerne; no more are their Prieſts, being a Ceremony ſo bald, that the very Prieſts in France are aſhamed of the marke, and few of them have it that can handſomly avoid it. But as in the multitude of their Religions, they differ much from the Weſt Church, the Græcians having but this onely one order of Saint. BASIL, and the Latines having multiplyed therein to greater ſtore and variety, than there are profeſſions in a common-wealth, or trades in a City; ſo alſo in their uſe and courſe of life. For the Roman-Monkes, by the with-drawing themſelves from the ſociety of other men, and living and dying within their ſolitarie Cloiſters; doe bereave the world of that benefit of duty and ſervice wherein each man is bound to the behooſe of other; alleaging in place thereof the bleſſings which

their aſſiduitie and fervor in prayer, not interrupted nor cured by ſecular converſements draw downe upon the world, as may bee godlily believed without farther proofe: whereas the Grecke-Monks ſeeme to continue that auncienter and more approved inſtitution of them, by ſpirituall meditations and exerciſes, and by ſeueritie to make themſelues fitter to ſerue in the Church of God in Eccleſiaſticall calling with exemplarie holineſſe; and accordingly their Prælats & other principall Prieſts, are choſen in moſt places out of their order in greateſt part. Theſe guides of their Church haue a wonderfull care, continually pricked with the acerbitie of much feare and griefe of Hart, leaſt their perſecuted flock, gaſping as it were in the helpleſſe and comfortleſſe extremitie of all kinds and degrees of miſerie, having famine of ſoule and great blindneſſe within; for want of plaſters and meanes to maintaine them; without ſeeing nothing but triumphs over Chriſt and ſcornes of his Religion; inſolencies and violences againſt their perſons, oppreſſions and extortions upon their goods, rapins and murderings of the very ſoules of their children, (a caſe to be bewailed with teares of bloud by all Chriſtian harts that know it;) hearing the onely Anchor and ſtay of their ſoules, which is their expectation of the comming of Chriſt and of future ſalvation, daily derided and blaſpheamed by the pride of the mighty; and finally, ſeeing no ſhadow of any hope of delivery from this long calamitie, under the burthen whereof they grone and are conſumed: ſhould in the end fall away and revolt to Turciſme; inviting them unto it with all the bans of eaſe, of wealth of pleaſures, of freedome, proſperitie and worldly glory: in which tearefulneſſe of

mind, the onely remedie remaining, is the vertuosnes of their owne example in constancie and patience, and the avoyding of all scandall to their people. Which is the cause that they will not here of reforming any thing, not I suppose upon any presumtion or obstinacy of mind, as disdaining reformation; but as trembling at alteration which must needs accompany it; lest their people perceiving so they had bin amisse in some things might suspect the possibilitie of like errour in the whole; and so fall mainly whether the force of power and worldly prosperitie, a chiefe argument to the ignorant & vulgar minds, should sway them. As on the other side their doubt of farther inaspererating the Turke in his Cruelty against them, considering that in Greece and all those parts of Europe the Christians under the Turke doe very manyfoldly exceed in number the Mahometans themselues may be a cause why in their generall they hold so small intiligence & correspondence with the **West-Church** of oneside or other; and are like to continue so, while their thraldome and cause of that feare shall last: though in their particular they will declare a brotherly affection to both, and desire of the unitie of all in one truth. But for the Turke himselfe he maketh full accompt that whatsoever the **West-Christians** should stoutly invade him, the **East-Christians** under him would run to their aid, if they saw any likelihood that they should prevaile. And this hath beene seene alredy more then once by example; and he provides accordingly.

The **Muscovites** are a great Church, a free and puissant; not schismatikes from the Græcians, as some in disgrace of both deliver, though perhaps not fully concurring in all poynts. Neyther yet is it true which o-

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ther of a contrary conceite haue rumored, that the Patriarch of Conſtantinople hath remoued his Seate to Moſco, whether hee went only to erect that Sea into an Archbiſhoprick, which before it was not, and ſo returned. But the Turke to keepe the Muſcouites from ſtirring againſt him; doth cauſe the Tartarians to make often incurſions and roades into their Country; that ſo being alwaves in inward awe from an other ſide, they may haue leſſe leaſure and withall leſſe ſtomacke, to embrace any outward thoughts or deſſines of enterprizing or combining with other Chriſtiars againſt him. It were needeleſſe now to enter into any view of their **Lives** neither could it ſerue any way, to the honour or reproach of their Religion or gouernement; being maymed, interrpted and ſtopped in his operations of what qualities ſoever, though his tyrannie who ſtriveth by all meanes to plant barbarouſneſſ amongſt them; as knowing that neither Civilitie did found his Empire, nor with civilitie could it long continue, But the caſe is generall and experience ſheweth it in all places, that although a ſweete mind and pure converſation bee the naturall fruits of a ſound beliefe and perſwaſion; yet the afflicted in all Religions grounded vpon truth, how contrary ſoever otherwiſe, are in their farre greateſt part men of conſcience and honeſty; ſaue onely where hopes draw other humours to them. For it cannot proceede from leſſe than a vertuous affection to prefer the ſincerities of conſcience before worldly glory; howſoever it may bee ſtained with other erronious opinions. As on the contrarie ſide even the pureſt Religion in proſperitie, draweth to it an infinite of good com-

panions and time-ſerues, who being trained up in the exactneſſe of kitchin and cup-diſcipline, make their Rendez-vôws always where the beſt Cheere is ſtirring, and follow Chriſt upon a ſharpe devotion, but to his bread not to his doctrine. In which regard the fruites of life in divers Religions and governments, are not to be compared but where their proſperitie or adverſitie are æquall. And even ſo doth it fall out in this particular we now ſpeake of; where the Græcian, who is counted by the corruption of his Country to be naturally a falſe and crafty merchant, a ſeditious and ſtirring perſon in all kinds of government; is now become humble, obedient, graue and peaceable, and ſurely at divine ſervice giveth more ſhew of devotion than the Romaniſts in any place for ought I haue yet ſeene. But the lamentable calamitie of this afflicted and deſtreſſed Church, once flouriſhing in all worldly proſperity and glory, now ſuch as it hath pleaſed the rage of the wild Boare to leaue it, able to melt & diſſolue even a marble heart into ſtreames of mournefull teares, doth cauſe me in due ſence of compaſſion of their miſerie to preſſe with the humble petition of a mind pierced with griefe to the juſt Iudge of the world, the Redeemer of mankind, and the Saviour of his erring people; to caſt downe his gratious and pittifull Eies upon them; to behold on the one ſide his triumphant fierce enemie perſecuting without end or meaſure, on the other ſide his poore ſervants troden downe and perſecuted without helpe or hope of comfort; to breake and diſſolue the pride and power of the one, and to comfort the aſtoniſhed and waſting weakeneſſe of the other with ſome hope of ſuccour and finall delivery, to inſpire the hearts of Chriſtian Princes

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their neighbours, compounding or laying aſide their endleſſe and fruitleſſe, contentions to revenge their quarrell againſt the vniuſt oppreſſours: to deliver now at length the Church of that bane, the world of that ignominie, mankind of that Monſter of Turkiſh tyrannie, which hath two long ravaged and laide deſolate the earth. A ſmall thing were it, if his revenew and treaſure were only ſupplyed and maintained out of their goods and labours; or if their bodies and liues were only waſted and worne out in his works and ſlaveries, it might be ſuffered. For goods are tranſitory and death is the end of all worldly miſeries. But to be forced to pay a tribute alſo of ſoules to his Mahomet; to haue their forwardeſt and deereſt children ſnatcht out of their boſoms to be brought up in his impious and beſtiall abominations, and to be employed in the murdering of them that begat them; and in the rooting out of that Faith wherein they were borne and baptized, and which only were able to bring their ſoules to happineſſe: this ſurely is an anguiſh and calamitie inſupportable, and which cryeth unto God in the Heavens for releaſe. How long ſhall the hatefull name of the curſed Seducer, vbraid the glorious and lovely name of our Saviour? How long ſhall his falſhood inſult over our faith? How long ſhall his barbariſme oppreſſe civility, and his tyrannie affront the true honour of all lawfull government? But how long ſoever; this ſtands moſt ſure for ever, that the iudgments of God are iuſt, and directed even in his ſharpeſt and moſt rigorous chaſtiſements to the benefit of the world, and inſtruction of men; and ſound to vs beſides other things, this admoniſhment a lowd, that if in thoſe people among which our Saviour himſelfe converſed

at what time his beautifull steps honoured the world, if in those Churches which his Apostles so industriously planted, so carefully visited: so tenderly cherished; instructed and confirmed by so many peculiar Epistles and for whom they sent up so many fervent prayers, yet unto whom are remaining those particular letters which the spirit of the highest endited in the very Heavens, and sent downe vnto them for a fore-warning and preventing of that plague which is since through their great neglect befalne them, if besides these spirituall prerogatives and graces, the puissance and glorie of the great Empire of the world, the Christian Empire of Rome, being transflated unto them, and seated in their lapps, with promise of perpetuitie to their present prosperitie, such then was the strength thereof: notwithstanding when they fell away from the first Zeale and Charitie, when knowledge the right mother of Humilitie, made them swell, when they envied each others graces, which they ought to haue loved; when abundance of all things bred wantonnesse: insteed of thankefulnesse; in fine, when they forgot the author of all their blisse, and fell one to snarling and biting at another, in steed of putting vp and forgiving offences, if not for the reconciling name of brother hood, yet for his sake who was father and equall Lord of both: it pleased God to suffer that a bad thiefe and a wicked, with a traine of desperate and forsaken Vagabonds, to the eternall reproach of all their wisedome and policie should advance himselfe so by his industrie and their securitie, and grow to such an heighth in his successours and followers, as to bee a terrour and amazement to all the world, to them selues in inexplicable and unsuccourable calamitie to strip them of all

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thoſe graces and bleſſings, which vngratefulneſſe would not acknowledge, pride and wantonneſſe did abuſe; and to heape on them as much miſerie, as the furie of a barbarous and mercileſſe tyrant can inflict vpon ſuch as haue no meanes to appeaſe him ſaue their calamitie alone, nor to with-ſtand him beſides their patience; then ſurely wee, who come ſhort of them ſo farre in pledges of fauour, and equall them in our faults; and they who haue had in particular the like threatning caueats of cutting off and not ſparing, notwithſtanding all the vertues of their honourable Anceſtours; may thinke it high time to enter into a more ſerious cogitation of our wayes, to turne all our policies and contentions againſt others, into an humble and ſincere examination of our ſelues; that repentance and amendment may preuent thoſe puniſhments which wickedneſſe hath deſerued, and obſtinacie now highly doth prouoke.

It remaines that I ſhould proceed to the **Churches Reformed**: of which there are many things alſo to bee ſayd. But the feare of hauing ouer-wearied your Grace with my length in the former, drawne on by multitude and variety of matter, ſtill freſhly preſenting it ſelfe contrarie to my opinion and firſt intention doth cauſe mee to deferre the reſt till ſome other occaſion. In the meane while I preſume to offer this to your Graces good acceptance, as a teſtimony of that duetie and thankefulneſſe which I beare and owe: ſo doe I gladly alſo ſubmit it, to bee cenſured and controlled by your Graces iudgement and wiſedome. For howeuer, I haue waded herein with that vprightneſſe

of

of mind I truſt, which becommeth a lover and ſercher of truth; and haue alſo to my beſt avoyded that raſhnes and lightneſſe in beliefe, to which they that are ſubject ſwallow downe much, which fills them with wind inſteed of nouriſhment: yet viewing on the other ſide in ſuch a multitude at this day, who perhaps with like integritie, æquall warineſſe, more diligence, and manyfoldly more meanes of certaine information, haue delivered eyther hiſtories or other particular Relations how few haue not ſtumbled vpon many an errour, where they thought was nothing but plaine ground and truth: I cannot haue that affience or preſumption of my good fortune, as to hope to be the man alone that ſhould hit truth in all things. But rather as fore-ſeeing almoſt an impoſſibilitie of not often erring in matter of this large and ſcattered qualitie, depending alſo ſo much vpon coniectures and reports: I doe willingly ſubiect whatſoever I haue ſaid, to be gain-ſaid by the better information of any other; and ſhall be alwayes ready to make honourable amends to truth, by recalling and defacing whatſoever may ſeeme in any wiſe repugnant to it: as profeſſing the truth onely, which I haue ſincerely and vnpartially endeavored to deliuer to be the fruite of my deſire, and the errors which I haue incurred to bee the weeds of my ignorance. So take I with all dutie, moſt humble leaue of your Grace.

From Paris. IX. *April.* 1599.

Copied out by the Authors original, and finiſhed,

2. Octob. An. M.D C XIII.

IGNATIVS
His Progreſſe.
OR,
THE IESVITES PILGRIMAGE.

WHEN God of his infinite goodneſſe & mercie began to purge and purifie his Church from Idolatry, and to diſperſe the miſtie clouds or fogges of Popiſh Superſtition and Ignorance, by the preaching of the Goſpel; the Diuell on the contrarie ſide, out of his inueterate enuie, hatred, and malice to mankind, ſtirred vp theſe great *Rabbies* that call themſelues *Ieſuites*, a name fatall and ominous to all well gouerned Common wealths.

The firſt Founder, or Inſtinitor of this diſordered Order or Sect, was one *Ignatius Layola*, a man of an obſcure parentage, borne at a place called *Aſpeytheia*,

in the Territories or Prouince of *Biscaya* in *Spaine*, in the yeere of our Lord God 1491. He was altogether vnlearned, and had little or no meanes to liue. And therefore, to get his liuing, he was constrayned to make profession of Armes, and to serue as a common Souldier, vnder *Don Antonio Mauriques* Duke of *Naiara*, and then Vice-roy for the King of *Spaine*, in the Kingdome of *Nauarre*, who liued at that time at *Pampelona*, the Metropolitan Citie of that Kingdome, which being afterwards besieged by the *French* (who ayded the King of *Nauarre* to recouer his true and lawfull patrimonie from the vniust vsurpation, oppression, & tyrannie of the proud and ambitious *Spaniard*) this *Ignatius* vpon a salley out of the same Citie, did their receiue two wounds on both his knees, whereof he halted euer after to his dying day: Neuerthelesse, hauing (partly) recouered his health (though not his limbes) he repayred (as they say) to the Monasterie of *Montserrat*, where (hauing made a generall confession of all his former sinnes) he hanged, or offered vp his Sword and dagger in the same Church, before the said Image, and then putting on a long side coat of course Cloath, girded about him with a coard (which was more fit for his necke, then his loynes) and bare-headed with a Pilgrimes staffe in his hand, stood all the night of the eeue of the Feast of the Annuntiation of the blessed Virgine *Mary* watching and praying vnto the Image, before the Altar, sometimes standing, and sometimes kneeling; where he dedicated himselfe wholly to God and her seruice.

Vita S. Ignatij lib. 1. c. 2.

See M. Kinsmans Booke of the liues of Saints.

These were the first beginnings of his hypocriticall deuotion, related by the *Iesuites* themselues; wherein they notably expresse either his folly, or their owne fraud; for will any wise man beleeue, that a poore lame hunger-starued Souldier, that had nothing, but that which he begged from doore to doore, would be so mad, or sottish, as to part with his Sword and Dagger (if

(if he had any; for it is a queſtion whether he had any or no) for nothing? No, no, I warrant you: for a Souldier will endure much hunger and thirſt, yea, cold and nakednesſe before he will ſell his Sword for mony, much more, caſt it away for nothing. It is not as yet, fully ten yeeres, ſince I was in the ſame Church of *Monſerrat*, where I ſaw a *Benedictine Monke* ſhew very many ſuperſtitious Relicks, Idols, and other fopperies vnto *Pilgrimes*, and other people that were come thither; ſome vpon deuotion, and a blind fooliſh ſuperſtitious zeale, and others of curioſitie (as my ſelfe, and many more, God forgiue vs) to ſee their impoſtures, deceits and couzenage, but I could not ſee *Ignatius* his Sword and Dagger: whereupon I requeſted the *Sacriſtan*, that kept the Relickes, to let me ſee thoſe two holy *Bilbo-blades*; he told me that there was neuer any ſuch Sword or Dagger there. I ſeeming to wonder at the matter, ſhewed him the life of *Ignatius*, written by *Peter Ribadeneira* a *Spaniſh Ieſuite* in the *Spaniſh* tongue, and printed at *Valladolid*, *Anno* 1604. where it is ſaid, that *Ignatius* left his Sword and Dagger there. Vpon this the *Monke* in a *Spaniſh* fuſtian-ſume, cryed out, *No me ſe de nada de las mentiras de los Teatinos*: that is to ſay, I care not for the *Ieſuites* lyes or fables. But it may well be, that he did put on a courſe coat or habit: for it is an ordinarie thing among *Friers* and *Pilgrimes* ſo to doe, to couer their hypocriſie, and to get the more money and reputation by their diſſembling repentance, and counterfeit mortification. But why this limping Souldier ſtood centinell all night before the Altar, and Image of the Virgin *Marie*, I know not? It may be, he thought to haue ſome conference with the wooden Lady; and yet, I neuer heard, that ſhe ſpake to any man or woman, though ſhe hath been often viſited and ſaluted by many; yea, by Kings, Queenes, Princes, and all ſorts of people. But it ſeemes that *Ignatius* being deſtitute of a lodging, tooke the

Church for an Hospitall. And yet I could hardly believe (vnlesse a *Iesuite* had reported it) that the *Sexton* would suffer a poore bare Souldier to stay in the Church all night; considering what great store of siluer, and golden Vessels, and other rich and costly Vtensels; besides, almost an infinite number of holy Relicks, are there kept. But how soeuer, he prayed (say they) all that night vnto the blessed Virgine *Mary* and yet not vnto her, but vnto her Image. What his prayers and petitions were, we are not so happy as to know: for Father *Ribadeneira* (who wrot the Historie of his life) was not willing (as it seems) to communicate them vnto the world; which makes me suspect that there was some hidden mysterie in the matter, which my shallow capacitie (I must confesse my owne insufficiencie) cannot find out: But I doe vehemently suspect, that *Ignatius* made the selfe-same prayer, that *Antolycus* that great hypocrite, heretofore made vnto *Mercury*, vnto whom sacrificing. Vpon a time he prayed with himselfe very softly in this manner: *Grant (O God) that my theft may seeme charitie, and my periuries and hypocrisie truth and good conscience.*

Lib. 1. cap 1.

After that this *Spanish* Saint had made an end of his prayers, there hapned a great wonder, and what? *Ecce tibi terra motus, &c.* Behold, *a terrible Earth-quake!* *Historiographers* and *Astrologers* say, that an *Earthquake* doth portend or signifie some great euill; and therefore questionlesse, that *Earthquake* (if there was any) did fore-tell the future mischiefe that *Ignatius*, and his vpstart sect or societie, should bring into the world, as being destinated *to defend superstitions, to oppugne and oppose the truth of the Gospel, to stirre tumults, warres, and dissensions betweene Christians, to spill innocent blood, to murder Kings & Princes, to blow vp with gun-powder whole States and Parliaments, to support the Kingdome of Antichrist, and to perpetrate a thousand other abhominable impieties.*

In the same Church, at the selfe-same time (say the *Iesuites*)

Iesuites) he obtained the *gift of chastitie* (of the wooden Image it may be) which he kept inuiolably to his liues end. If this be true, why haue not his sweet babes, or disciples the *Iesuites* the same guift: for they haue whole squadrons of whores and baudes at their command; yea, some of them haue maried wiues. I will name Father *Mena* (that famous *Spanish* Preacher, and a *Iesuite*) for one; and therefore to satisfie the Reader, I will recite the whole historie. There dwelt in *Valladolid* in *Spaine* a Lady (her husband being dead, and she left a rich widow in the flower of her age, & therefore not like to haue any more husbands; for it is a great dishonour for any Lady or gentlewoman in that Countrey, that is a widow (were she neuer so young) to marrie againe, and indeed there is no man of any fashion, that will marrie with a widow. This Lady (I say) did alwayes resort vnto good Father *Mena* to confesse her sinnes; for he was her ghostly Father, or *Confessor*, who in the end fell in loue (as it is the custome among the *Iesuites*) with his prettie *penitent* or ghostly child: but he could not by any meanes, get her to yeeld vnto his filthy lust; for she told him, that no man liuing should haue the vse of her body, but her husband. *Mena* seeing her constant resolution to be such, that he could not preuaile, began to try another way to assault her chastitie; & therfore he sued to haue her to his wife, alleaging many proofes out of the holy Scriptures, and Fathers, that *Priests* and *Iesuites* might haue wiues, as well as other men; and that God did neuer forbid marriage, but did allow of it, & withall recommended it, yea, that the first miracle that our Sauiour did, was at a wedding in *Canaa* of *Galely*, and lastly, that the restriction or restraint of *Priests* mariage, was but a politicke constitution sprung vp of late yeeres. With these, and many other proofes and reasons, he perswaded her in the end to become his wife; but with this *promise*, that neither of them both, should reueale the matter to any liuing

man. And thereupon, within a ſhort time after, they both, diſguiſing themſelues, went to ſome poore *Prieſts*, and were maried, and liued many yeeres after. In the end, this Lady fell ſicke of a burning feauer, and being (in her owne opinion) paſt all hope of recouerie, began to be wonderfully perplexed in mind, that ſhe had lead ſuch a life with Father *Mena*, verily beliuing, that if ſhe ſhould dye in that mortall ſinne (as ſhe imagined) without confeſſion and abſolution, that ſhe ſhould be damned: for ſhe thought Father *Mena* could not forgiue her that haynous offence, becauſe he had a hand therein himſelfe. And therefore out of a ſcrupulous and timarous conſcience, ſhe ſent ſecretly & vnknowne to *Mena*, for another graue *Frier*, of another Order, to heare her confeſſion, and to adminiſter ſome ſpirituall comfort vnto her, in that poore eſtate wherein ſhe then was. The *Frier* being come, and perceiuing how the caſe ſtood, would not abſolue her of the fact, vnleſſe ſhe would reueale all Father *Mena*'s proceedings vnto ſome of her owne, and her husbands neareſt kinred in his preſence, and deſire them to forgiue her fault, and reuenge her wrongs; for he durſt not diſcouer the matter; becauſe it was reuealed vnto him vnder the Seale of Confeſſion, as they tearme it: albeit he would haue the *Ieſuites* diſgraced, becauſe he loued them not. The Lady (ſeeing there was no other remedy) was contented, and did as he aduiſed her. Whereupon her friends and kinſfolkes vnderſtanding how ſhe was not onely abuſed in her honor and reputation by the *Ieſuite*, but alſo cheated of the beſt part of her eſtate, being enraged, like men out of their wits, complayned vnto the *Inquiſition-Houſe*, and cauſed good Father *Mena* to be apprehended and layd in ſafe cuſtody, who verie ſtoutly ſtood to his tacklings, and offered to proue the mariage lawfull. The *Ieſuites* (ſeeing the honor and reputation of their Order to be called in queſtion, and mightily ſhaken by all the other Orders, and ſwarmes

of

of *Friers*, their mortall enemies, and the Ladies friends, who with tooth and naile prosecuted the matter against Father *Mena*) perswaded both the *King* and *Inquisitors* that Father *Mena* was frantick, and requested that they might haue him into their custody to be dealt withall, and punished as they should see cause, according to many graces and priuiledges then-tofore granted vnto them by seuerall *Popes*. In *fine*, the *King* and the *Inquisitors*, at the request (or rather command) of the *Popes Legat* or *Nuntius* (whom the *Iesuites* had formerly annointed in the fist) and withall, for feare of giuing scandall, if *Protestants* (whom they call Heretickes) should haue notice thereof, gaue order that Father *Mena* should be (in the night time) conueyed secretly vnto the *Iesuites Colledge*, which is called *Casa professa*. So that by this meanes the matter was hushed vp, and the Ladyes friends, yea all other men commanded to keepe silence. What became of him afterwards, I could neuer know: but it is thought that they conueyed him vnto some other of their Colledges in some foraigne Kingdome or prouince: for it was then publickly reported, that the rest of the *Iesuites* knew of the marriage as well as *Mena*, and that they had all the money that he had from her, to the vse of their Colledge. As for the Lady she recouered her health, and became a religious *Nunne* afterwards, as I was told. This was in the yeere 1607, as farre as I can remember. I feare me that if diligent inquisition were made, and the truth known, there would be some *English* Ladies and Gentlewomen found to be maried vnto *Iesuites*, and very many that haue had Bastards by them; especially, such as haue any good estates or portions, whereof many they conuey ouer into *Flanders*, *Brabant*, and other Countreys to be *Iesuitesses* and *Nunnes*, and there couzen and deceiue them of almost all that they haue. For as I came not many yeres agoe through *Liege*, a City lying betweene *Brabant* and *Gulickland*, and beheld a verie sumptuous Colledge which

which the *English Iesuites* built there, and hard by that, two Houses or Cloysters of *English Iesuitesses*. I remembred me of that Apophthegme, or saying of *Henry* the fourth, King of *France*, our gratious Queens father; who riding vpon a time neere vnto two sumptuous Cloysters, the one of *Friers*, the other of *Nunnes*, stood still a while to view the structure of them, and in the end (smiling vpon his Nobles) said; *Voyla la grange, & icy les buteurs*, that is to say, *There is the Barne* (pointing with his finger at the *Nunnerie*) *and there dwell the Threshers*, meaning the *Friers*. And surely I might haue spoken as much of the *English Iesuites* and *Iesuitesses* at *Liege*. But now let vs returne to lame *Ignatius*, from whom we are a little digressed.

Ribera lib. 1. c. 3

In the same Church *at Monserr at he had many diuine reuelations, and among the rest, the blessed Virgine* Marie, *with the child* Iesus *appeared vnto him, at whose sight, the holy man receiued many diuine and heauenly consolations.* I thinke this *Spaniard* hauing prayed so long vnto the Virgines Image (which is made there with her Sonne in her Armes) did that night dreame of the wooden Godesse, from whom he receiued such sweet and heauenly consolations, *for at his first comming into this Church, he disciplin'd or whipt himselfe euerie night verie pittifully.* In truth I doe verily beleiue, that those stripes or lashes, were very gentle, & our *Spaniard* farre more indulgent vnto himselfe, than the *Iesuites* doe report of him. But if I had been there with a good cudgell in my hand, I would haue so basted his *Spanish* hide, that he should haue euer-after refrained, and abstained from such discipline or exercise.

Ibid. cap. 8. Catulum sibi Praeceptorem & perambulationis purificatorem dari optat. Libenter (inquit) catulum illum duxerem & vita magistrum te sanctiore egnar.

Another time he was so perplexed or troubled in mind, that he wished he had a dog to be his Preceptor or Teacher, to comfort his troubled mind, whom he would willingly follow and obey. Had he not *Moses*, & the Prophets, or the Euangelists, and Apostles? Did God vse to appoint dogs to instruct and comfort his Seruants? Now you proud

proud *Iesuites*, perceiue you not by what good Teacher, or Master, your Sect was first instituted? *Nay as he was in this perplexitie, he was about to cast himselfe headlong downe, and to breake his necke.* I would he had; for it had been the best deed that euer he did. I thinke the Diuell hindred him for some greater euill: for if he had cast himselfe away in that melancholicke mood, Gods Church, nor the Christian Common-wealth had not beene so persecuted and perturbated by his infernall societie. *Another time he knew not what to aske of God. In the end he determined with himselfe not to eat or drinke, vntill he had obtained of God tranquilitie or quietnesse of mind.* Now, if this be not to tempt God? I know not what it is to tempt him. *Within a while after* (I thinke it was the two and thirtieth day of *December*, in the sixtie sixe yeeres of the raigne of *Don Phebo*, King of the *Fairies* and *Utopia*) *our Spanish-leather Saint had a diuine reuelation of the blessed Trinitie, as he stood vpon a paire of staires in the* Dominican Friers *Church, where he was reciting the hourely prayers of the blessed Virgin* Marie, *which the Papists call,* horæ beatæ Mariæ Virginis. *In which Vision, he saw verie plainly and apparently, the blessed Trinitie, and therefore all the rest of that day, he could neuer thinke or speake of any other thing, but of the blessed Trinitie. Whereupon* (say they) *he writ a verie godly Booke of the blessed Trinitie.* But it seemes that it was stuffed with such pietie, and learning, that the *Iesuites* are ashamed to publish it. *Againe in the same Church of* Monserrat, *at another time when the Sacrament was elevated and shewed vnto the people to be worshipped, he saw verie plainly the verie body of our Sauiour* Iesus Christ, *true God and true Man, really and totally contained therein.* Oh Lord, I beseech thee forgiue me, that I doe rehearse these their horrible blasphemies and lyes. The holy Scripture saith, *that Christs body is ascended into Heauen, and that it must stay there vntill the day of Iudgement, and generall Resurrection.* Now let euerie man iudge whe-

idem ibid.

idem

 ther

ther it be meet to belecue Gods sacred Word, or the blasphemous lying *Legends* of *Ignatius* and the *Iesuites*. Tell me ye wicked *Iesuites*, how can Christs body be totally in a litle Water, which you call *Sacrament*, and not onely in one place, but also in many thousand places at one time, seeing Heauen must containe him, vntill that last and dreadfull day, when you, and your wicked confederates, shall yeeld a seuere account, vnto that immortall and vpright Iudge of Heauen and Earth, for all your Blasphemies, Tyrannies, Impostures, and false Doctrines, when Christ shall iudge his owne cause, to the vtter confusion both of *Pope*, and *Papists*? Dare you (*Artolatres*) adore a peece of Bread, for the liuing God? And doe you presume to conuert (as you most falsely bragge) Pagans and Infidels to the Christian Faith, who worship the Sunne and Moone, farre more excellent Creatures then Bread? But let vs returne once more to our subiect.

This wicked Blasphemer, saw (as they report) *the blessed Virgin* Marie, *and the humanitie of* Christ, *at seuerall times, as at* Monserrat, Manresa, Hierusalem, *at or neare* Padua; *and in many other places.* O thrise happy *Iesuites*, that haue such heauenly reuelations, to recreate your selues withall, & to participate and communicate them vnto others!

Moreouer, he was vpon a certaine Saturday, at Completorium *time, a great while in an extasie.* O had I been with him, I would haue soone recall'd him, with a *Plymouth cloake*. But what diuine Reuelation the *Spaniard* had, he would neuer reueale vnto any man. It may be, he was afraid that none would belieue him.

A *Cudgell.*

Ibid. c.7. & 8. To conclude, *He had all his life time* (as they say) *so many diuine and heauenly reuelations that cannot be numbred: for he had not onely the sight of the blessed Virgine* Marie, *and the blessed* Trinitie; *but also of the* Diuell *himselfe, who appeared vnto him, not onely by the way, and*

at Paris, *in a verie glorious and bright manner, but also at* Rome; *where he appeared vnto him in a fierce and terrible manner*; where you may obserue, that the *Diuell* is more vgly and deformed at *Rome*, than in other places. But the good Saint draue him away with his staffe, for he had not his Rapier and Dagger with him to stabbe the Diuell, as he would haue done the *Moore*, with whom he disputed at another time.

Hauing now (though briefely) related vnto you some of those diuine Reuelations, that this *Spanish* Souldier *Ignatius* receiued from Heauen. I will giue you now a taste of his miracles, and spirituall exercises, which he wrot in a Booke, which the *Iesuites* report, to haue done verie much good to the Christian Common-wealth, in the reformation and amendment of their former wicked liues. As for my part, I could neuer see such reformation among them. For I haue seene in *Rome* it selfe, where *Ignatius* liued many yeeres, and where the *Iesuites* haue eight Colledges, and are more in number than 500 persons (in the space of three months that I liued there) more wickednesse committed, than can be credibly beleiued, to haue been done in *Sodome*, in many yeeres. And that this is true, I referre my selfe to the censure and report of any indifferent *Trauailer*, that hath been there. I omit to speake, how well the *Iesuites* haue reformed all other *Italians*, *Spaniards*, *Portugals*, *French*, *Bauarians*, and other Nations, among whom they dwell, and with whom they doe daily conuerse. Hath the preaching, instructions, admonition, reproofes, or good examples of these holy Fathers, made these Nations better? I doe likewise appeale vnto those Merchants, and Gentlemen, that haue been in those parts, if the *Turkes* themselues (who confesse not *Christ*) are not (in some sort) more morally honest, in their liues, conuersations, and dealings, than the most part of those *Papists* are. But let vs proceed, and I will tell you a merrie fable of halting *Ignatius*,

Idem ibid. c. 8.

taken likewise out of the Historie of his life, which was thus.

Lib.1. c.10. Primaria quadam atque honestissima matrona Isabella Rossella, &c.

A noble honest Matron, whose name was Isabella Rossella, *being in a certaine Church* (but he forgot to name the Church, and where the Gentlewoman dwelt) *where* Ignatius *preached, whom she heard verie attentively, and in the end observing the holy man* (*who sat upon a paire of staires among a companie of Boyes*) *more circumspectly; she beheld him wonderfully transfigured, so that his head and face did shine, like the Sunne, in its glorie, having a cirkle about his head like the beames of the Sunne; insomuch, that her heart did burne within her in beholding the holy man, vnto whom she was then about to speake; but yet she dissembled for the present, by reason of the time and place* (she did very wisely, and therein I commend her wit.) *But when the Sermon was ended, she repaired home, and related all that she had seene in the Church vnto her husband* (*who was a right noble Gentleman, but blind, and requested him to send presently for the Saint, and to cause him to be brought thither. Who being come, and having dined with them, began to instruct and exhort them to liue vertuously and godly, to the end to obtaine that blessed life prepared in Heauen for the godly, insomuch, that he inflamed the hearts of all the companie, to imbrace pietie and vertue, and to forsake and abandon their former wicked liues.* Here one might suspect some priuate sinister dealing betweene *Isabella* and *Ignatius*, had not the good Saint formerly vowed chastitie. But I thinke that this Iesuiticall fable was borrowed out of *Titus Liuius*, the which, for the contentment of the Reader, I haue here inserted. *Puero dormienti cui Seruio Tullio nomen fuit caput arsisse ferunt multorum in conspectu. Plurimo igitur clamore inde ad tanta rei miraculum orto excitum regem, & cum quidam familiarium aquam ad restinguendum ferret, ab regina retentum, sedatoq; iam tumultu, mouerisvetuisse puerum, donec sua sponte expergefactus esset, mox cum somno & flamam abijsse. Tum adducto secretum viro, Tanquil, vides ne tum*

Ribadeneira the Iesuit saith that this Gentlewoman told him this miracle in Rome. Ergo, we must beleeue it to be true.

Lib.1. Decad.1

tum puerum hunc (inquit) quem humili cultu educamus? Scire licet hunc quandam rebus noſtris dubijs lumen futurum præſidiumq́, regia affiſtla: proindè materiem ingentis publicis priuatiq́, decoris omni indulgentia noſtra nutriamus

that is to ſay: A young lad whoſe name was *Seruius Tullius*, as he lay aſleepe, in the ſight of many perſons had his head all on a light fire. And vpon the cry rayſed, at the wondring of ſo great a matter, the King aroſe, and when one of his houſhold ſeruants brought water to quench the flame, he was by *Tanaquil* (the Queene) ſtayed. And after that the ſtirre was ſomewhat appeaſed, ſhe forbad the Boy to be diſquieted, vntill ſuch time as he awoke of himſelfe. And within a while, as the ſleepe departed, the blaze went out and vaniſhed away. Then, *Tanaquil* the Queene, taking her husband aſide into a ſecret roome, ſpake vnto him in this manner: See you this Boy (ſaid ſhe) whom we ſo homely keepe, and in ſo poore and meane eſtate bring vp? Wot well this, and know for a certaine, that he will be one day a light, to direct vs in all our dangerous and doubtfull affaires: He will be the chiefe pillar and ſuccour of the afflicted ſtate of the Kings Houſe. Let vs therefore cheriſh and foſter him with all kindneſſe and indulgence, as the ſubiect matter of ſo great a publike and priuate ornament. Whereby you may ſee, that although this ſtrange transfiguration of *Ignatius*, and that ſtupendious wonder or miracle of *Seruius* be very like; yet there is ſome difference betweene them, which is not (as I thinke) without ſome hidden ſecret myſterie; for that which happened vnto *Seruius*, was at ſuch time, as he ſlept, which (perhaps) might be by ſome *phyſicall* reaſon; but vnto *Ignatius* when he was awake, contrarie to all naturall reaſon. The flame, or blaze that ſeemed to burne *Seruius* his head, was ſeene of many; but that of *Ignatius*, of one woman, and in a Sermon, where none but her ſelfe was preſent; or at leaſt-wiſe, none but ſhe, ſo happy as to ſee that great

miracle. I could wish that *Ignatius* had beene saluted and honored by his *Isabella*, as *Servius* was by Queene *Tanaquil*. *Erige te Deossq; dices sequere, qui clarum hoc fore caput diuino quondam circumfuso igni portenderunt. Nunc te calisti is illa excitet flamma*: that is to say: *Take a good-heart therefore, and arme thy selfe, and follow the guidance and direction of the Gods, who have long since by a diuine and heauenly flame, burning about thy head, foreshewed that one day it should be highly aduanced. Now let the heauenly blaze rayse thee vp.*

Or, it may be, the *Iesuites* dreamed of that fable of *Virgil* writing of *Iulus* the Sonne of *Æneas*.

Æneid. lib. 2.

Talia vociferans gemitu tectum omne replebat.
Cum subitum dictuq; oritur mirabile monstrum,
Nam q; manus inter mœstorum q; ora parentum
Ecce leuis summo de vertice visus Iuli
Fundere lumen apex, tactuq; innoxia molli
Lambere flamma comas, & circum tempora pasci.
Nos pauidi trepidare metu, crinemq; flagrantem
Excutere, & sanctos restinguere fontibus ignes.

For suddenly a wonder great befell,
Before vs all, as most men knowes it well:
From out *Ascanius* head a flame full bright,
Appeares forth-with most strange in each mans sight;
And harmelesse licks his lockes, on which it fed;
Which we (for feare, being almost stroken dead)
'Gan to shake off; and then in all great hast,
On the same flame, cold water straight did cast.

Vita S. Ignatij lib. 1. cap. 7.

From Monserrat *he went vnto a Towne neere-by called* Monresa, *and tooke vp his lodging there in the Hospitall of* St Lucie (for it seemes he liked not his entertainment in the Abbey of *Monserrat*) *where he lay* (as they say) *in a Caue, like a* Cynick, *and began*, forsooth, *to bring forth worthy fruits of repentance; leading a verie poore austere life,*

life, among poore abiect people, whom he daily ſerued, euen in the baſeſt employments; *nay* (ſauing your reuerence) *he ſucked with his mouth the matter or corruption out of poore mens ſores and vlcers*; *yea, he, and his Diſciples* (eſpecially *Francis Xauier*) *did the like at* Venice, *and other places*, if all be true that the *Ieſuites* ſay. Now I would haue all Noblemen, Knights, and Gentlemen, at whoſe Tables theſe *Ieſuites* doe often ſit; and eſpecially, all you worthy *coolapſed Ladyes, Gentlewomen*, and prettie *Chamber-maids*, that doe ſometimes beſtow a kiſſe of *charitie* vpon theſe *holy fathers*, to take notice, what foule mouth companions theſe *Ignatians* are, who play the dogges to licke poore mens ſores, if all be true that they haue written of this their limping Patron, and his Diſciples. We read indeed, that dogges lickt *Lazarus* his ſores: But now men (if it be lawfull to call *Ieſuites* men, but rather *Monſters*, puft vp with filthineſſe and hypocriſie) doe play the Dogges. Moreouer, if *Ignatius* did ſo, which I doe not beliue, why doe not the *Ieſuites* doe the like, and therein imitate their Patron and Founder: For all the world knowes, that they liue in faire ſumptuous Colledges, well cloathed, fare daintily, repoſe vpon ſoft beds of downe, and ſurfeit (as it were) vpon all the pleaſures that the world can afoord, more like Kings and Princes than Religious men, that haue abandoned and forſaken the world, as they moſt falſely and impudently bragge, of purpoſe to cheat the ignorant vulgar of their money, to maintaine their Satanicall pride, and ambition. And withall, the *Ieſuites* now adayes doe vſe to conuerſe with Kings, Princes, Lords, Ladyes, Gentlemen, Gentlewomen, and rich Merchants; and ſcorne to be familiar with poore ſicke and impotent people, were they neuer ſo honeſt, vertuous, or religious; much more to ſerue them, in ſuch baſe employments, as *Ignatius* and *Xauier* did by their owne report.

Well, this Spaniſh Souldier, hauing (as they ſay) *exerciſed*

cised himselfe a while (I believe it was not verie long) in that Schoole of Penance, repaired to Rome, in the yeere 1523, from whence having obtained the Popes blessing (which was scarce worth a rotten Apple) vpon Easter day, he went to Venice, and thence to Hierusalem. But having visited those holy places, being afraid that he could not conueniently stay there, and employ his Talent in that Province, in the saluation of Soules (Alas good man, he knew full well that the Turke would not permit an ambitious vsurping Spaniard to build his nest there) he returned backe towards Spaine, being then 30 yeeres of age. And being arriued at Barcelona, he began to learne his Grammar: Afterwards he studied Philosophy, and Diuinitie at Alcala, or Complutum, for the space of a yeere and a halfe (ὁ great Ἀδιανόητος!) And lastly, he renewed all those studyes at Paris in France, liuing all this time by almes.

Pope Adrian.

Vita S. Ignatij And the liues of Saints by *M. Kaufman.*

By this, it seemes, that he was either an extraordinarie proficient, or else but a verie weake Scholler; hauing begun so late, and spent no more time in study. But I thinke he learned of some poore Scholler to read *Latine*, to be the more able to take orders of *Priesthood*: for if a *Priest* can but mumble the *Masse*, it is no matter, whether he can vnderstand it or no: for there are more then 10000 *Masse-Priests* in *Spaine*, *Italy*, *France*, and other Popish Countreys, that cannot vnderstand the *Masse*, or speake *Latine*, no better than poore simple *Robin*, that haunts the morning *Lectures* at St *Antoline* in *London*. And to giue you an instance of one, I knew a rich fellow at *Valladolid* in *Spaine*, a *Mason* by Trade, that had a great desire to be a *Franciscan Frier*: but because he could not be admitted into their Order, in the qualitie or degree of a *Father*, that is to say, to be a *Masse-Priest*, vnlesse he could either vnderstand *Latine*, or at least-wise read it; albeit he had a great estate to bestow vpon the *Conent*. And to be a Lay-brother, he (like a proud *Spaniard*) scorned; for he would be a

God-maker,

God-maker, or else a plaine *Mason*, the which (indeed) of the two, was the honester vocation. This man (I say) being one of my familiar acquaintance, and dwelling neare vnto my lodging, offered to giue me 20. crownes, which is 5. li. 10. s. in English money, to teach him to read *Latine*, but especially the *Masse*. But because that I would not haue any doings, or hand in their *Idolatry*, or if you will, *Artolatry*, I excused my selfe, saying, that I had no spare time, and withall, that I was to depart verie shortly towards *Italy*. Whereupon he repaired to one *Henry Almond*, a *Lancashiere* man, who had been a student in the *English Colledge* there, and for some small fault expuls'd the Colledge, and at that time had no other meanes to maintaine himselfe, but to worke as a day-labourer. This *Henry Almond*, did this *Mason* verie earnestly solicite, to make him a *Latine-Asse*, or if you will, to teach him to read *Latine*: But the poore man, fearing that he could neuer be able to performe the matter, it being a thing so difficult, to teach an old man to read *Latine*, truly, and distinctly, refused to vndertake the charge. Neuertheless, by one meanes or other, he learned to mumble a *Masse*, and was made *Priest*, and receiued into the greasie and lazie habit, and order of good St *Francis*: For at my next returne into *Spaine*, being two yeeres after, and in the yeere 1608, I saw this *Mason* in his *Gray-Friers-Frocke*, with a bald pate, looking so grauely, as if he had bin a *Cathederatico de Salamanca*: Yea, euerie man that had not formerly knowne him, would haue imagined him to be some graue *Doctor*, or another *Bonauentura*. But once againe to our *Spanish* Souldier.

Ignatius being at Paris *came acquainted with some other poore Schollers* (as superstitious as himselfe) *whom he perswaded to the same course of life, as he was of* (that is an Hypocrite, an Impostor, a foolish vaine superstitious fellow, and a wicked Idolater) *and there they made a vow* (or if you will, a coniuration) *that when their studies*

were ended, they should goe to Hierusalem, *and there give themselues wholly to the saluation of Soules, by preaching, and teaching, &c.* Here I might demand a question of the *Iesuites*, vnto whom should *Ignatius* and his fellows preach? Vnto the *Sarazins, Arabians, Turkes*, and other Nations that inhabited *Palestina?* That could not be; for *Ignatius* and his disciples vnderstood not their Languages, neither was he, or his disciples (being poore fellowes, that spent more time in begging, from doore to doore (as the *Iesuites* themselues confesse) than in studying, so well learned, as to preach the Gospel. But, it may be, they could in their owne vulgar Language relate a fable out of the *Popes Legenda* (or if you will, *Lugenda*) *Sanctorum*, their lying Legends, or Legend of Lyes. And as for the saluation of Soules, I doe verily beleeue, that was the least thing that either *Ignatius*, or his fellow Students euer dreamed of. Neuertheless, there was a verie wise *prouiso* in their vow; *viz. that if within the space of a yeere, they could not haue opportunitie to sayle to* Hierusalem, *or being come thither, should not be permitted to stay there* (I commend their prouidence) *that then, as being absolued from their said vows, they should goe to* Rome, *and there present their seruice vnto the* Pope, *for the spirituall* (I might well say spitefull) *helpe of their neighbours.*

See *Kinosman* his life of Saints. *in Vita Ignatij.*

But *Ignatius within a while after* (it is like with ouermuch studying or discipline) *fell sicke of a grieuous disease of the stomach* (I thinke it was *equiuocation, euasion, mentall reseruation, secret interpretation, superstition, hypocrisie, idolatry, murdering of Princes*, or the like: for these diseases doe alwaies accompanie the *Iesuites*, as a dogge doeth a Butcher) *and therefore by the appointment of his Phisitians, and the aduise of his companions, he returned into* Spaine, *in the yeare* 1535; *where he liued in a Hospitall of* St Marie Magdalene, *for the space of three months, begging his bread from doore to doore; and seruing the poore sicke folkes*, both which his spirituall Babes the

Iesuites,

Ieſuites now ſcorne to doe. *From thence (having recouered his health) he trotted to* Venice, *where his diſciples, whom he left at* Paris, *met him. The firſt were* Peter Faber, *and* Francis Xauier. This *Faber* was his firſt Diſciple, whom he inſtructed (as heretofore *Pythagoras* did his Diſciples) to examine his conſcience daily, and to ſay: Πῦ παρέλθω, τίδ' ἐρρεξα τί μοὶ βίου οὐκ ἐτετέλεσται; and withall, to waſh away all his former ſinnes, by a generall confeſſion; and laſtly, euerie eight day to communicate, or receiue the Sacrament. Vnto theſe two were added *Iames Laynes*, a young youth, *Alfonſius Salmeron*, *Simon Rodricus*, & *Nicolas Babadilla*, in all ſeauen, equalizing the number of the Planets, or wandring Starres. This number the *Pythagorians* heretofore called ἑπτάδα, for ἑπτάδα, to ſignifie how venerable theſe Fathers were. And therefore, as a verie reuerend man ſaith, *Inter alia huius numeri nominaetiam numeratur παρθένος, myſticum votum virginitatis indicans*) all theſe vowed wilfull pouertie, or to ſay more properly, to poſſeſſe all things in common, and to goe to *Hieruſalem*, if they could, if not, to preſent their ſeruice vnto the *Popes* worſhip. But would you know what kind of ſeruice that was, which thoſe wandring Starres would preſent vnto the *Pope*, haue patience but a little, and I will relate vnto you anon the truth.

In *Venice* (ſay they) this limping *Patriarch Ignatius*, vowed perpetuall chaſtitie (a rare guift, I promiſe you, and as ſeldome ſeene in a *Ieſuite*, *Monke*, *Frier*, *Prieſt*, *Nunne*, or any of the *Romiſh Clergie*, or *Votaries*, as a blacke Swan, or an *Engliſh Phenix*) and receiued orders of *Prieſthood*, at the hands of one *Verall*, which was then Archbiſhop of *Roſan*, being then there the *Popes Legat*, and afterwards *Cardinall* of *Rome*. This Archbiſhop, or Cardinall, was (as it ſeemes) by his name a *French* man; for *Verole*, or *la Verole*, is a great name in *France*, and verie well acquainted with moſt of the beſt men in that Kingdome. In the end, the time of the yeere being

The French diſeaſe.

paſt, that they could not goe to *Hieruſalem*, and therefore their voyage hindred; by reaſon that there was then warres, betweene the *Turkes* and the *Venetians*, *Ignatius*, and his companie came to *Rome*, in the beginning of the yeere 1537, where being entertained by one *Quirinus Garzonius* a *Romane*, they lodged in a certaine Farme, or Houſe of his, at the foot of the Hill *Pincius*. Now you muſt vnderſtand, that *Ignatius* had entertained three more diſciples, *vt iam* (as one ſaith) *patrum ſuos fieret: qui numerus olim vocatus Atlas, in quo etiam myſticum latet. Sic enim fulciunt papatum Ieſuita, vt vertice ſuppoſito ſydera fulcit Atlas. Etiam vocarunt hunc numerum, ἀναγκαστικὸν.* To ſignifie, that *Ieſuites* ſhould compell men by force, to be *Romiſh Catecleeker*. Theſe three holy diſciples, were *Claudius Iaius*, *Iohannes Codurius*, and *Paſchaſius Bratus*.

Ignatius hauing (as you haue heard) a competent number of diſciples, repaired vnto the *Pope*, and offered his holineſſe, his (and his companions) ſeruice, to be commanded and employed at his pleaſure. *Their ſeruice was to defend and maintaine Idolatry, Artolatry (or worſhipping of a peece of bread for God) Superſtition, Hereſie, to murder Kings and Princes, to withdraw their Subiects from their due allegeance, to ſtirre, moue and raiſe warres, commotions, and tumults, among Chriſtians, to put all the world in a compuſtion, to rayſe and aduance the Spaniſh Monarchie, to equiuocate and falſifie their oaths and faiths, to extoll the* Hierarchy *of* Rome, *to maintaine the* Pope *to be* Chriſts *Vicar, and to haue temporall Iuriſdiction ouer Kings and Princes; and in ſumme, to perpetrate all manner of impieties.*

The Pope (being as I ſuppoſe) aduiſed by his euill ſpirit, what a fit member and ſtrong pillar this metamorphozed *Iberian* creature *Ignatius*, and his future ſocietie would proue to vphold his tottering Antichriſtian kingdome, whoſe foundation was then battered and ſhaken, by *Doctor Martin Luther*, *M. Caluin*, and

other

other ſtout Chriſtian ſouldiers, and Champions. And withall the deuill perceiuing what great Innouators *Ignatius*, and his deſciples would be, yea ſuch fit inſtruments for the aduancement and increaſe of his infernall dominion, putting to his helping hands) preſently embraced him as his ſweeteſt babe, layd his pawes vpon his bald-pate, gaue him his bleſſing and confirmed his order in the yeare of our Lord God 1540 which was afterwards likewiſe confirmed by other Popes, and by the councell of *Trent*. But before I proceed any further, I will briefly relate vnto you by what Popes this order or ſociety of the *Ieſuites* was confirmed, and what manner of men they were, to the end, the liues and conuerſations, as well of the *Founder* or *Inſtitutor* of the order; as alſo of thoſe by whom it was allowed and confirmed, being apparantly knowne, the ſocietie or order of the *Ieſuites* may bee ſo much the more, or the leſſe honoured and eſteemed. To come therefore to the matter, you ſhall vnderſtand, that this diſordered order of the *Ieſuites* whom all the world doth now ſo much admire at, was confirmed by Pope *Paul* the third in the yeare 1540 as I ſaid before. If any man be deſirous to know what manner of man this Pope was, I would intreat him to peruſe the hiſtories of *Sleidan*, *Vergerius*, and *Balans*, being all, men of good name and fame, and very ſufficient witneſſes. Thus they write of him. *Paulus tertius Patria Romanus Alexander farneſius antea appellatus & Cardinalis, Epiſcopus Hoſtienſis ſenio fere confectus Clemenți Septimo ſucceſſit. Hic in Aſtrologia ac diuinatione illa præcipue, quæ malorum dæmonum adiutorio fit, primas obtinuit, multa miraculaiuuenis fecit, & ſororem ſuam Iuliam farneſiam Alexandro Sexto optimo & pio admodum Pontifici ad vſum venereum pro rubro galero dedit, &c.* *Paul* the third a *Romane* borne, formerly called *Alexander Farneſius*, *Cardinall* and *Byſhop of Hoſtia*, being growen farre in yeares, ſucceeded *Pope Clement* the ſeauenth.

Ribaden. in Vita Ignatij. l. 2. cap. 17.

This man exceeded all others in *Aſtrologie* and that diuination, which is done by the ayde and helpe of euild ſpirits, being young he did many ſtrange and wonderfull things: he gaue his owne ſiſter *Iulia Farneſia to Alexander* the ſixt, a very good pious *Pope*, to be his Whoore or Concubine, for a Cardinalles hat. Hauing obtained the papacie, omitting to ſpeake of the Confirmation of the *Ieſuites* order, that new inuention of Religion, he deuiſed an other peculiar ornament (forſooth) very neceſſary for the worſhip of God. And therefore to gratifie (or rather enchaunt) a certaine noble matrone he did Conſecrate with his papall benediction, a little wooden globe, which he admoniſhed her to carry tyde with a ſtring about her neck, as a preſent remedie againſt diuers euils, and moleſtations. ô *ſtupendious myſteria!* It would be an endles labour for me to recyte vnto you all the vertues of this holy vicare of Sathan. Neuertheleſſe I will relate vnto you ſome few out of many, that the world may take notice, how godly and chaſt thoſe are whom the Papiſts with wide mouthes, do ſo impudently bragge to bee Saint *Peters* ſucceſſors and *Chriſts Vicars* on earth. This *Paul* the third was an *Aſtrologer*, a *Magitian*, a *South-ſayer*, and a *Witch*: *Dionyſius Sernita* a great *Geomatritian* was by him, for his extraordinary skill in that Art, created afterwards a *Cardinall*: *Gauricus Luſitanus*, *Cecius* and one *Marcellus* all famous *Necromancers*, were his intimate familiar friends, whom he imployed to ſearch out and learne in their *horoſcops*, *aſpects*, and the *celeſtiall houſes*, his owne, and his baſtards, fates or future fortunes. He gaue his owne ſiſter, *Iulia Farneſia* (as I ſaid before) to *Roderico de Burgia* a *Spaniard* being then Pope and called by the name of *Alexander* the ſixt, to be deflowred, for to be made *Cardinall* and *Biſhop* of *Hoſtia*. Hee moſt ſhamefully poyſoned his owne Mother, and Nephew, or brothers ſonne, becauſe he might enioy

all

all the inheritance of the family of the *Farnesij*. His other sister, whome hee perceiued to immitate her kindred too much in Carnall lust and Concupiscence, he caused to be poysoned. When he was *Legat* in the Prouince of *Ancona* vnder Pope *Iulius* the second, hee got a young noble Gentlewoman with child, promising her mariage, she not knowing him, but imagining him to be some nobleman, as he professed himselfe to be, by whom he had his first begotten sonne *Peter Aloysius* that infamous *Sodomite*. *Nicolas Quercens* vpon a time finding him a bed with his wife *Laura Farnesia* (being Pope *Pauls* owne Neece) gaue him such a wound with a dagger, that stucke by him to his dying day. He poysoned his sonne in law *Bosius Forza*, that he might more freely, carnally vse his owne daughter *Constantia Farnesia*. I am ashamed to repeate any more of his wickednesse. But so much haue I taken and gathered out of diuers hystoriographers being men worthy of credit, whereby it may appeare, what a vile wicked wretch Pope *Paul* the third was, that first approued and confirmed the prophane sect or society of the *Iesuites*. If any man be desirous to know more of his life, let him read those former Authors. At that time one *Bartholomeus Guidicionius* a very learned godly man (as the *Iesuites* themselues are constrained to confesse) who in those dayes of darkenesse and superstition saw many things, approued not of the continuall multiplication and encrease of new sects or orders of *Monks*, *Fryers*, and *Nunnes*, fore-seeing by experience, that no good was like to proceed from those new orders, but that they were rather instituted, to establish superstition, to confirme idolatry, and to deforme (rather than reforme) the Church, with their auarice, lust and wickednesse, this man (I say) did oppose *Ignatius* and his infociable societie. But (alas) the authority of this one man, could not preuaile or resist the designes of our *Spanish* Souldier, who had many friends to take his part.

In vita Ignatij l. 2. cap. 17

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Ignatius hauing his order confirmed, called himselfe and his Companions, The *societie of Iesus*, or *Patres societatis Iesu*, fathers of the societie of *Iesus*. And the reason was, (as the *Iesuites* report) *because as our Lord* Iesus (*being the Sauiour of our soules*) *from the time of his nativity into the world, vnto his death, neuer dealt in any other businesse, than in that, which concerned our salvation: so the life of Ignatius was wholy bestowed about the saving of soules: The lyfe of Iesus was manyfested in his miracles, and* Ignatius *was transformed into him; whose name the Iesuites beare.* *Againe as this limping Saint was going to* Rome *to procure the approbation of his order, and much perplexed in minde about that which should befall him there, Iesus appeared vnto him, carrying a Crosse on his shoulders and at the same time God the Father appeared likewise vnto him, and recommended him and his new sect vnto his Sonne, who promised to be propitious and fauourable vnto him at* Rome. *And* Valderama *inferres, that vpon his arrivall at* Rome, *the Pope hauing well viewed and considered* Ignatius *his hands, he found them all printed with the name of* Iesus; *where vpon he said,* digitus dei hic est, *the finger of God is in these hands.* *And therefore* (saith he) *these words confirmed and fortified the holy man* Ignatius; *and gaue him occasion, to name his company, The Societie of Iesus.* ô horrible blasphemies! No man euer with mortall eyes saw God, no not *Moyses* the seruant of the Lord, could see but the hinder part of his glory, albeit he desired very earnestly to see him, and yet he was faine to be put into the clift of a rocke, and the hand of God to couer him, while God passed by, least he should dye. But it seemes *Ignatius* had Eagles eyes, that he could behold God face to face, or else hee had the benefit of those *spectacles*, wherewith Pope *Gregorie* and *Beda* did discerne so distinctly the soules of their friends, when they were deliuered from their bodies: and sometimes the soules of such men, as they knew not by sight, and sometimes those that neuer were

Serm. Valderam pag. 10.

Mapham & Ribad. in vita Ignatij l. 2. c. 11.

Serm. Valder.

Exod. 33. 20, 21, 23.

were in the world, and yet they could diſtinguiſh them flying into heauen, or conuerſing with mortall men. And that Pope *Gregorie* and *Beda* ſaw thoſe ſoules, and *Ignatius* the bleſſed *Dietie*, and other ſoules of his ſocietie, I will proue to be as true, as *Couentrie* Croſſe ſaw the *Queene*. And whereas they ſay that Pope *Paul* the third, ſaw by the inſpiration of the holy Ghoſt, *Ignatius* his hands printed with the name of *Ieſus*, and ſaid that the finger of God was in thoſe hands: I would faine know how that wicked, vngodly and inceſtnious man, came to know the ſpirit of God, which neuer enters into ſuch a prophane ſoule as his was. Howbeit all good *Romiſh* Catholicks muſt beleeue, that the *Ieſuites* according to the opinion of Pope *Paul* the third, haue the ſpirit of God. I, for my part, do beleeue that they haue rather the ſpirit of their father the diuell. Afterwards *Ignatius* (fearing (as it ſeemes) ſome future diſaſters) got his order to be confirmed againe by the ſame Pope *Paul* the third, in the yeare 1543. with full power and authority, to encreaſe the number as well of his family, as alſo of his Colledges, Seminaries, and other religious houſes: for at the firſt they were enioyned, not to exceed the number of threeſcore Fellowes, and to haue but very few Colledges. And beſides, the Popes holineſſe, gaue him and his ſocietie many Immunities, priuiledges, pardons, graces and indulgences. Good God! what ſhifting, ſhuffling, and cheating, was there betweene the Pope and the *Ieſuites?* whom hee had by this time found to bee ſent vnto him from the Prince of darkeneſſe, to be the onely ſupporters of his declyning Antichriſtian kingdome.

The *Ieſuites* afterwards for the greater honour and dignitie of their order and ſocietie, would haue the ſame confirm'd againe by Pope *Iulius* the third: But of what credit or authority that confirmation is among honeſt men, the Reader may perceiue by an abſtract,

which I haue collected out of those former hystoriographers works, who wrot the life of *Paul* the third.

Vita Ignatij. l. 3. c. 21.

Iulius *the third borne at* Aretio, *formerly called* Iohannes Maria de Monte, *being Bysshop of* Præneste, *was created Pope; when he was Cardinall he was sent, by reason of his melancholy disposition, and hatred of the truth, as Legat and President from Pope* Paul *the third to the Councell of* Trent: *but when he came to sit in the chaire of pestilence, he celebrated (for lucre sake) a generall Iubile. He fed very willingly on partidges, peacocks and porcke; and in his old age, being troubled with the gout, lined more like a hogg than a man. The onely men that he promoted, were the veriest scumme and dregges of the Common wealth; of which number,* Innocentius *his* Ganymede *was one, whom hee made Cardinall. But vpon a time being demanded by some of his other Cardinals, what good parts or qualities, he saw in that youth worthy the dignity of a purple robe or Cardinall? What did you see (said he) in me worthy of the Popedome or Papacie.*

While the Cardinalles were in the Conclaue, discussing and consulting about the election of this Pope Iulius, *there were letters intercepted, which one* Camillus Olius, *one of the* Cardinall *of* Mantuaes *seruants, is reported to haue written vnto one* Hanibal Contius *a friend of his, dated the 26 of Ianuary, together with certaine verses written in the* Italian *tongue, wherein hee shewed his Sodomiticall affection, and diabolicall desire being absent, in such shamelesse and beastly words, that no Christian can, without offending God, recite them.* Those that saw either the letters, or the copy of them, haue protested to haue neuer seene a more absurd and wicked writing. More could I relate vnto of this wicked Pope, but modestie bids me forbeare, for feare of offending God, and your chast eares, and gentle patience.

Afterwards this wicked and superstitious society of the *Iesuites* was againe likewise confirmed by Pope *Gregory* the 13 and indowed with many graces, pardons,

dons, and priuiledges, according to the aprobations and confirmations of Pope *Paul* the third, and *Iulius* the third. And yet this proud vpſtart ſociety was declared by Pope *Pius Quintus* to bee of the number of the *Mendicant* or *Begging Friers*; which title the *Ieſuites* ſtomacks cannot digeſt or brooke. For, as farre as I can conceiue, they will not be of the number or catalogue of the begging Friers, but rather of the cheating Friers, as indeed they are all. Moreouer, theſe vnſanctified Fathers, of the *Ieſuites* are immediately ſubiects onely vnto the ſea of *Rome*, and free and exempt from the iuriſdiction, authority, ſentence, or command of any other Ordinarie, Delegate, Iudge or Magiſtrate whatſoeuer. And withall his holineſſe, and many of his predeceſſors, haue decreed that the inſtitutions, and doctrine of the *Ieſuites*, muſt not be oppugn'd or contradicted directly or indirectly, no, not by way of diſputation, or otherwiſe. For *Ignatius* and thoſe his firſt Companions did very wiſely (as foreſeeing the future danger) prouide that none ſhould moledit or trouble the reſt and peace of that holy ſociety, by any curious ſearch or enquiry into the doctrine, decree, or authority of the Popes holyneſſe, or their confirmation of the holy order of *Ignatius*. And therefore what ſecurity hath any King or Prince in the world? or to ſay more properly, what reaſon haue they to permit theſe copeſmates, (I meane the *Ieſuites*) to lurke with in their territories or dominions, ſeeing they haue vowed and bequeathed themſelues, bodies and ſoules, as loyall ſubiects to the *Pope*? and are therefore freed and exempted from al temporal & Eccleſiaſticall iuriſdiction, ſentence, cenſure or authority whatſoeuer. I wonder why any King, Prince, or Common wealth, (except the Pope, and his eldeſt and beſt babe, the King of *Spaine*) will permit theſe *Romane* ſpaniolized furrets to abide in their dominions.

Ribad. in vita Ignatij l. 3. cap. 23.

To be briefe, this *Ignatian* ſocietie hath beene like-

wise confirmed by the *Councell* (or if you will by that Antichristian Synod) of *Trent*. Who they were that sate in that Councell, I neede not to relate: for euery man of vnderstanding knowes well, that those which bare the sway there, were none but a few *Italian* and *Spanish* Byshops, and such as were the Popes owne creatures, and men (for the most part) partiall, and of little learning, and lesse religion or honesty. Where you may see what reuerend and godly men those were, that approued and confirmed the order or society of the *Iesuites*.

Ignatius hauing his order confirmed as you haue seene, wrot his Disciples their rules or constitutions, and many other godly bookes, whereof the world is not worthy to haue the sight; or else the *Iesuites* are a shamed to publish them: howbeit, I hope, that some of those good fathers, will ere it be long, compose a booke of some spirituall exercise, (in meere dispite of their aduersaries, who cry out with open mouths, for the sight of these bookes) and then father it vpon their halting Patron.

In a word, this insociable society was within a short time dispersed (like so many Caterpillers, ouer the face of the earth; for (according to the old Prouerbe, evill weeds grow apace:) it is almost incredible to beleeue how they are multiplyed. They were many yeeres ago by their own bragges, 13000. in number that liued in Colledges and other places of residence, besides those that trot like the wandering starres here and there, or indeed like so many Vagabonds, vnder false and borrowed names, and in secular habits, because they would not be knowne to be of that wicked society, or rather coniuration, to the end they might the better bring their diuelish purposes and plots to effect; and yet all is done (were it neuer so wicked) *ad maiorem dei gloriam*, as they say. They haue in all parts of the world, 359. *Colledges*, wherein they keepe

keepe *Schooles*: eighteene *Colledges of professed Iesuites*, which they call *domus professæ*: 40. *Colledges* for their *Novices*, which they call, *domus probationis*, or *houses* of *Approbation* or tryall: eight *Seminaries* and 1010. *Residenciaries* of all which, towards the latter end of this Treatise I will present you a true Catalogue: in so much that they haue of Colledges and other houses, in all 526. In the meane time, we will returne to surney *Ignatius* his lying miracles, reported of him before and after his death.

This *Spanish* Saint *Ignatius* dyed at *Rome* (say they) the last day of July, in the yeare of our Lord, 1556. being of the age of threescore and fiue yeares, and sixteene yeeres after that, his order was confirmed by the Pope; at which time, the fame was extended and spread almost ouer the whole world. For he left twelue *Prouinces* established, to wit, *Portugall*, *Castile*, *Aragon*, *Andaluzia*, all *Italy*, (which comprehendeth *Lombardy* and *Tuscan*) and likewise, *Naples* and *Sicily*, together with *Germany*, *Flanders*, *France*, *Brasile*, and the *East Indies*. In all which seuerall Countries were at that time, (as they say) about an hundred Colledges or houses of the societie. Neuertheless I thinke that the *Iesuites* had not so many Colledges or houses built in *Ignatius* his time; but wee must giue them leaue to lye, because it is their trade and profession. *Edward Kinsman, in the life of Ignatius, page. 6.*

His body was buried first in a low and humble Tombe, at the right side of the high altar, in his owne litle Church of our blessed Lady at *Rome*, and afterwards in the yeare 1587. it was solemnely translated to the new and sumptuous Church of the *Iesuites* Colledge, there which they call *Casa professa*, which Cardinall *Alexander Farnesius* had then newly erected, and there placed in a vault, at the right hand of the high altar, where it is as yet, reuerenced with concourse of people from all parts of the world, for the admirable life and sanctitie of the Saint, and for the innumerable mi- *Idem ibid.*

miracles that haue beene, and are daily wrought there-at by his interceſſion. So farre doth Mr. *Kineſman* write of this *Ignatius*. Now I beſeech you obſerue the trickes of the *Ieſuites*. His body lay in his owne little Church, form the yeare 1556. vntill the yeare 1587. which is one and thirty yeares, and then it was tranſlated to the *Caſa profeſſa* which *Cardinall Alexander Farneſius* had newly erected for the *Ieſuites*. That wicked Pope *Paul* the third, whoſe name alſo was *Alexander Farneſius*, of whom I haue formerly ſpoken, was the firſt that confirmed this impious ſect and inſociable ſociety of the *Ieſuites*: now another *Alexander Farneſius* a *Cardinall* of *Rome*, a wicked ſtirp of that ſtocke, builds theſe hypocrites a ſumptuous Colledge, whereby the world may perceiue, how much the *Ieſuites* are oblig'd to the family of the *Farneſij*. But why *Ignatius* was neuer touch'd or diſquieted, for the ſpace of thirty and one yeares, and then in the yeare 1587. and not at any other time, tranſlated to another place? euery man cannot conceiue the reaſon, becauſe there was a ſecret myſtery in that his tranſlation. For it is an ordinary thing with the holy fathers, the Popes, and Monks, Friers, and Ieſuites, that when they would haue any of their hypocrites Canoniz'd Saints, not to make any brute or rumour of his life or holyneſſe, for many yeares after his death, no not (moſt commonly) as long as their is any liuing that knew him; becauſe that none ſhould ſpeake againſt him: for if the Pope had ſanctified *Ignatius* preſently after his death, it may bee *Bartholomeus Guidiccionius*, of whom I formerly ſpake; and many others would haue oppoſed themſelues againſt his Canonization. Yea the faigned miracles, which they now father vpon *Ignatius*, would haue then beene found to be meere falſhood, if they had beene then publiſhed, while thoſe perſons liued, whom they now report to be ſo miraculouſly holpen by him, and vpon

his

his intercession: nay, if the truth were knowne, many of those persons were neuer in *rerum natura*. But the Pope is wise enough for his owne profit & credit: for that translation of *Ignatius*, was a true sign of his future exaltation among the Popish Saints, as it preued afterwards: and withall the *Iesuites* were the next yeere following, which was 1588. to attempt great matters, especially in inuading and conquering of *England*, with their *Spanish* inuincible *Armada*, which they hoped (by the helpe and intercession of their *Spanish* souldier *Ignatius*, to bring once againe into their *Babylonian* thraldome and slauery.

His body was laid in a vault in the *Iesuites* new sumptuous Church at *Rome*; But (if that bee true, which a Dominicane Frier preach'd in a sermon,) *his soule, together with the soules, of all the rest of the Iesuites, when they departe out of this world, are translated or carried into a vault, which is vnder hell, where the* Iesuites *are by themselues: for they came galloping so fast into hell, and grew to be so many, that* Lucifer *was afraid, that they would haue betrayed his kingdome vnto the* Spaniards, *and therefore by the aduise of his prinie Counsell they were placed there, in that lowermost region of his infernall monarchy, being very narrowly search'd (at their first arriuall there) for feare they should secretly conuey any Gun-powder with them, to blow him and his Angels vp, as they would haue done King* Iames, *and the Parliament house in* England, in the yeere, 1605.

The holy man *Ignatius*, being thus solemnely translated, form a little poore Church, to this faire and sumptuous place, *was afterwards* (saith M^r. *Kinesman*) *by reason of the great miracles which were wrought by him* (I thinke, among the *Antipodes*, or in *terra incognita*, in some vnknowne region) *and at the intercession of many Christian Kings and Princes*, (hee meanes the King of *Spaine*, and his confederates, *Beatified by Pope* Paul *the fifth, in the yeare of our Lord* 1613. *and his feast kept so-* *ibid page.* 23

ſolmne, with great deuotion, with the concourſe of people to the Colledge of the ſociety of the Ieſuites *throughout all Chriſtendome.* Marke I pray you, he was, *tranſlated* to *Caſa profeſſa* the yeare before the *Spaniards* did intend, (through the helpe and conſell of the *Ieſuites*) to inuade *England.* He was *beatified* or declared bleſſed, by that curſed and wicked ſonne of perdition, ſome few yeares before Antechriſt and his Confederates, and adherents began to perſecute Chriſts Church in the *Valtaline, France, Bohemia,* the *Palatinate* and *Netherland.* And in the end, hee was *Canonized* a *Spaniſh* leather Saint, by blind Pope *Gregorie* the 15. in the yeere 1622 when the *Spaniard* and the other *Auſtrian Vulture, Ferdinando,* the Emperour, had by the diueliſh plots counſell and aſſiſtance of the *Ieſuites* brought all the *Valtaline, Bohemia,* and the *Palatinate,* with the neighbouring Countries vnder the ſlauiſh tyranny of *Spaine* and *Rome*; yea, after that they had perſwaded the *French* King to deſtroy almoſt all the reformed Churches of *France,* and to ſpill their innocent blood, that ſet the crowne vpon his fathers head, whom they (inhumane and bloody Traitors) often attempted to murder, and in the end effected it. Preſently after that they had gotten their limping patron, or founder of their halting ſect or ſociety, inſerted in the Catalogue of the Popiſh Saints, followed theſe cruell warres and vtter ruyne, of the reſt of *Germany, Pomerland* and *Holſteine;* where many thouſands of men women and innocent Children hane loſt their liues, by the onely meanes and procurement of theſe infernall *Locuſts,* who call themſelues fathers of the ſociety of *Ieſus*; whereby, you may ſee, how the *Tranſlation, Beatification,* and *Canonization* of this wicked and hypocriticall *Ignatius* did portend and fore-ſhew ſome great diſaſter, and eminent future euils or troubles to the Church of God, nay, his very name hath been, and is ominous and fatall to all well gouern'd Common wealthes: now (ſaith Maſter

Maſter *Kineſman*) *Pope* Gregory *the* 15. *being aſſumpted to S.* Peters *chaire* (or rather to the ſeate of *Antichriſt*, that chaire of peſtilence) *and being alſo moued with the foreſaid miracles, which were innumerable,* (they were none at all, and therefore could not be numbred) *and many new ones daily wrought,* (he meanes the taking of the *Voltaline*, and the *Palatinate*) *And being withall thereunto incited at the requeſt of* Ferdinando, *the Emperour*, Philip *the fourth King of* Spaine, Lewis *the* 13. *King of* France, Sigiſmond *King of* Poland, *the Archdukes of* Auſtria, *Dukes of* Bauaria, Sauoy, Florence, Parma, Mantua, *and others, he ſhus Canonized a Saint in S.* Peters *Church at Rome, the* 12. *day of March* 1622. And muſt all theſe great Princes intercede vnto the Popes holineſſe to haue ſo good a pillar or member, as *Ignatius* was in his Anticl.riſtian Synagogue made a Saint? I wonder his holineſſe did not of his owne meere fatherly and Apoſtaticall motion, and deuotion to ſo good a man, as he was, giue him a caſt ouer the wall into his Conclaue of Saints, but that theſe great Princes muſt become ſitors vnto him. But alas, the truth is, the Pope would not grace the *Ieſuites* Author, or founder, vntill they had firſt greaſed him in the fiſt. And as for the Emperour and the King of *Spaine*, all the world knowes, it is beneficiall vnto them; for I think the Ieſuites haue already promiſed them, rather than they ſhall faile in their diueliſh proiects, which is to haue an *Auſtrian Vulture*, to bee ſole Monarch of the world, by their meanes, their holy Patron *Ignatius* will perſwade *Beelzebub* to ſend two or three Legions of deuils vnder his command and leading, to aſſiſt them in their ambitious deſignes. Hee was Canonized in S. *Peters* Church at *Rome*, but M. *Kineſman* doth not ſay, that it was ratified and confirmed in heauen; for a great *Doctor*, whom the Papiſts would haue to be one of their Religion ſaith: *multi honorantur pro ſanctis in terra, quorum anime cruciantur in*

infernis, that many are worshipped for Saints on earth, whose soules are tormented in hell: and Mr. *Kinesman* saith, that all which he hath written of the life of S^t. *Ignatius*, was taken out, and abstracted (for the most part) of the authenticall Relation made by *Cardinall de Monte*, in the Consistory before Pope *Gregory* the 15. on the ninth day of January 1622. a little before his Canonization, and by him translated into English. Admirable! Kings and Princes, and a Cardinall must intercead vnto the Pope, nay, the *Iesuites* must pay, before this lame souldier be sanctified. They pray the *Pope* to make *Ignatius* a *Saint*; and within a while after, the Pope and all they, are glad to pray vnto this new sanctified creature, to pray vnto God for them. Yea, they pray the the poore lame *French-Spanish* souldier, that they may be defended from all euill, and obtaine euerlasting life through his merits: for they do vse in their prayers to say, *per merita sancti patris Ignatij, propitius esto nobis domine*: Be mercifull vnto vs o Lord for the merits sake of the holy father *Ignatius*. Herein the Pope that Canonized *Ignatius*, and also those Princes, that so earnestly sued and requested his holinesse to sanctifie him, may be fitly compar'd vnto an image maker, or a picture-drawer. They now adore and pray vnto him, who was Canoniz'd Saint by one of them, and at the earnest request and entreaty of the rest. The Image caruer or picture drawer, makes an image or picture for some Lord or Lady, or any other person, that will buy it, and afterwards, as well the maker, as the buyer do fall downe and worship it, yea, pray vnto it.

This holy Saint Ignatius *was* (as they say) *euer very precise and carefull to maintaine and hold the doctrine of the Church of* Rome, *as a true scholler of the Angelicall Doctor* Thomas Aquinas, *a Dominican Frier*, (for hee neuer cared for the Euangelicall Doctrine of Christ) *neuer giuig eare to any new fangled opinions*, (hee meanes the

the Gospell) *especially about the sacred mysteries of our faith, which he so firmely beleeued* (saith M. Kinesman) *that he was wont to say. That although there were no Scriptures for his warrant, yet was hee ready with all his heart to suffer death in defence of the same faith; for God had imparted and reuealed so much vnto him, while he was at* Monresa. See M. *Kinesman* ibid. pag. 7.

Such is the blindnesse, and peruerse nature of these Papist, that they care not to cast themselues away both bodies and soules, to maintaine their owne superstition, and Idolatrie: yea so little regard and respect doe they make of the holy Scripture, that they compare it to a leaden rule, and a nose of wax, these and such other blasphemous names and tearmes do they giue vnto the sacred word of God, making farre more account of their fooliſh, rediculous, absurd, and wicked *Traditions*, than of the *Word of life*. Hee was wont to say (saith he) That if there were no Scriptures for his warrant, yet he was (forsooth) ready with all his heart to suffer death in defence of the same faith. Here is a very wise *Apophthegme* of *Ignatius*: *That though there were no Scripture for warrant of his faith*, (no more there was not; for all the Papists in the world, cannot proue their faith, to bee the true Christian Catholike faith by holy Scripture, for it is quite against them, and not for them; and that is the reason, why they cannot abide the holy Scripture; for well they wot, it is the true touch-stone, whereby superstitious and idolatrous hypocrites and heretickes, are tried and discerned from the true professors of Gods holy word: yet so much did God reueale vnto *Ignatius* at *Monresa*. Beleeue it who list that this man had any diuine reuelations: for my part, I thinke the other part of the story more likely, which sayes, hee had secret conference with the diuell, as others of his successors the *Iesuites* daily haue. *Vide* Ribad. *in vita Ign. l.* 1. *c.* 7. *&* 8.

His miracles were very many (as they say) whereof I will relate vnto you but a few. Ignatius *being at*

Venice, (*and destitute of a lodging, and therefore constrained to make vse of* S. Maries *place instead of an Inne*) *a certaine* Senator (I know not his name, for my Author, as it seemes, was not willing to haue him know me) *being fast a sleepe, was vpon a suddaine awaked by one that spake vnto him in this manner art thou* (said he) *delicately cloathed in thine owne house? and doth my seruant lye in a porch halfe naked? dost thou lye vpon a soft costly bed? and doth he lye vpon the hard ground? whereupon hee arose vp presently, and went out of doores running here and there: In the end, hee found the* Spaniard *lying vpon the cold hard ground, whom he brought home to his house, and entertained him very courteously.* If such friuilous and rediculous things were written of D. *Martin Luther*, *Caluin*, or *Beza*, the Iesuites would neuer leaue scoffing and laughing at vs, and yet they are not asnamed to write these and other things, both prophane, absurd, rediculous, yea also incredible, of their halting Patron.

Ignatius his returne from *Ierusalem* to *Spaine*, was more then miraculous: *For there were three ships in the Isle of* Cypresse; *whereof one carryed* Turkes, *another* Venetians; *into the which, the Master of the ship would not let* Ignatius *enter*; *whereupon hee was constrained to embarke himselfe in the other ship being but a small rotten vessell*, But what happened? *The ship that carried the* Turkes, *together with all the passengers, were suncke* (because it seemes, *Ignatius* would haue it so) *the other that carried the* Venetians, *running against a rocke, was split in peeces, and all the goods lost* (as the ship that carried S. *Paul*) *but the passengers were saued. The ship that carried* Ignatius *was saued, but yet with much adoe*, which was at the prayers and intercession of the holy man of God. What credit is to bee giuen vnto these fables, I leaue it to the discreete Reader to consider.

Annother time the good Saint, begging at Ferrara, *gaue all that he got, to other beggers, and in the end fell among* Spaniards, *his owne Country men, who rob'd him of his*

money

money, and ſtript him of his cloathes: Afterwards he was brought before the Prefect *of the Citie,* where you may obſerue, what great commendations they giue him for his behauiour, or rather his inciuility. *Ante id quidem tempus* (ſaith he) *vt ruſticus & agreſtis haberetur, omnes quos alloqueretur, viros etiam principes inurbanè erat ſolitus, & contra communem aliorum morem compellare. Id quod etiam fecit ad Hiſpanum ducem adductus, &c.* At this time (ſaith he) he behaued himſelfe like a Country Clowne, very vnciuilly; and did beg of great perſonnages very rudely and vnmannerly, quite contrary to the faſhion of all other poore beggers: Yea, *ſuch was his behauiour, when he was brought before a* Spaniſh *Duke, and by him demanded what Country man he was? he held his peace: from whence he came? he ſpake neuer a word: what his name was? hee made him no anſwer.* But alas, *Ignatius* car'd not for the holy Scripture, and therefore he had neuer read that counſell of S. *Paul*, who willeth euery man, *to giue, honour, to whom honour belongeth. In the end the Duke imagining him to bee a foole,* or a bedlem (as he was indeed) *let him goe. Afterwards being beaten and vily abuſed by* Spaniſh *ſouldiers, he remembred the ignominie and reproaches which Chriſt our Redeemer ſuffered of* Herod *and of the ſouldiers.* O rare and egregious compariſon, betweene Chriſt and Ignatius! Chriſt ſuffered all thoſe iniuries, rebukes, and ſcoffes for the ſaluation of mankind; and this hypocriticall *Ignatius* moſt iuſtly for his churliſh & dogged behauiour, and counterfeit madneſſe. But being well cudgell'd, he learned better manners; for within two or three dayes after, hee asked an almes of a *French* Duke, with more ciuility, and humility; wherein I find another old prouerb verified: πάσιν ἥνυτε νήπιος ἐγχρὴ, *ſtultis ſapiunt accepto damno*, fooles waxe wiſe, hauing receiued loſſe.

Idem ibid. cap. 12.

Ignatius *being at* Caſino, Hozius *his Diſciple dyed at* Padua: *now this* Hozius *while he liued, was a little blacke*

deformed man, but being dead, he was so faire and resplendent in his face, that Codurius *his fellow Iesuite tooke great delight to behold his face, such pleasure hee tooke therein.* By this it appeares, that the Iesuites are farre more faire, when they are dead, than when they are a liue. Moreouer, Ignatius (saith *Ribadeneira*) *being on the hill* Casino, *saw in the selfe same place* (*where Saint* Benet *the Monke* (*as Pope* Gregorie *saith*) *saw the soule of* Germanus, *Bishop of* Capua, *carried by Angels in a fiery spheare or pillar into heauen*) *the soule of* Hozius, *in a bright clond penetrating into heauen, and knew full well that it was the soule of* Hozius. I would willingly know of the *Iesuites*, if the soules of the departed, and Angels, may bee seene with mortall eyes? and in what forme or fashion may they be seene? And withall, how they can proue that their Patron had such a speciall gift, as not onely to see the soules of dead men, but also to discerne whose soules they were? *Plato* indeed saith, that one *Pamphilus* did report, that he had seene the soule of *Orpheus*, and of many others. But it may be, that *Ignatius* was like to *Thespesius* in *Plutarch*, who said that he saw (among others) the soule of *Nero*, fixed through with iron nailes. But *Thespesius*, before such time that he had gotten this faculty, or power of seeing dead mens soules, had fallen downe from on high, in so much that euery man imagined him to bee dead, and being three daies after brought vnto his graue, vpon a suddaine came to himselfe againe and reuiued: if therefore such an extasie had happened vnto *Ignatius*, after the like fall, from so high a place, it may be, wee would haue giuen as much credit vnto his vision, as we do giue vnto *Thespesius*.

In Vita Ign. l. 2. c. 12.

l. 10. polit.

Vide Plat. *l. 10. de legibus.*

Afterwards at another time as Ignatius *was about to say Masse, and reciting the generall confession, which is said before the beginning of masse, when hee came to these words*: & omnibus sanctis, *hee saw a great multitude of Saints shining most gloriously before his eyes, among whom he*

he likewise saw his disciple Hozius *more glorious than all the rest, and in a more illustrious and shining habit.* And then to answer all obiections he saith: *Non quod sanctior ille cæteris aut beatior esset; sed quod Deus gloriam hominis per insigniorem hanc formam compertam* Ignatio *testatam esse voluisset:* not that (saith hee) that *Hozius* was more holy, or more blessed than the rest; but because God would manifest vnto *Ignatius* the glory of *Hozius* by this transplendent forme. If I were a *Iesuite*, I must by my vow of *Obedience*, beleeue this to be true; but seeing I am not, they must giue me leaue to take it for a lye. But it seemes by this good doctrine, that the *Iesuites* soules doe goe straight into heauen, when they depart out of their bodies, and neuer descend into the Popes kichin, I meane *Purgatory*, whither the worser sort of soules do go (according to the good and wholsome doctrine of *Plato*, *Virgil*, and *Plutarch*) to be there rosted, fryed, boyled, and purified from all their filth and corruption. *Platonis Phædon. 6. Æneid. Incommentariis.*

Codurius another of *Ignatius* his disciples is likewise highly commended by the Iesuites, especially because he was a man very well experienced in hearing of confessions; in *audiendis confessionibus* (saith they) *apprimè exercitatus fuit.* Where ye must obsence that the Iesuites do vse a singular artificiall method, in hearing of Confessions, altogether vnknowne vnto the vulgar people. For thereby they dyue into the very secrets of mens hearts and conditions, making thereof no small profit, when time and opportunitie serues them: nay, (which is worse) they demand of their penitents in the their confession rediculous, absurd and obscœne questions, that sometimes, they teach them to commit such haynous sinne, which they neuer knew or heard of, before such time the *Iesuites* had told them. Yea, many times graue and vertuous Matrones, haue departed away from these beastly fathers, after they had beene at Confession with them, before such time. Ribad. *in Vita Ign. l. 3. cap. 2.*

time as they were abſolued, by reaſon of ſome obſcœne interrogatories propounded vnto them, by theſe religious fathers, proteſting neuer afterwards, to goe to confeſſe their ſinnes vnto ſuch vnmodeſt and lewd men. I could relate vnto you, many of their vnciuill queſtions and demaunds; but becauſe I am aſhamed to do it; leſt I ſhould offend your chaſte eares, with ſuch an vnſeemely diſcourſe, I will forbeare.

Codurius the *Ieſuite*, being dead, his ſoule was ſeene (as they ſay) of a certaine godly man, that was very deuoute at his prayers, in a glorious light, in company of many heauenly Angels, as *Ignatius* himſelfe wrot in a letter vnto his brother.

Ignatius wrot it, and therefore it muſt needs be true, neither would I (for the loue I beare vnto the *Ieſuites*) doubt of the matter, if hee had expreſſed the mans name that ſaw *Codurius* his ſoule aſcendiug into heauen, in company of ſo many Angels. And truely, if he were now liuing, I would make one iourney more to *Rome*, to know of him, what forme *Codurius* his ſoule, and thoſe bleſſed Angels had. But ſeeing it cannot be, I would aduertiſe the gentle Reader to ſuſpence his beleefe hereof, till hee haue ſome more credible witneſſe.

Now to returne to our *Spaniſh* Saint againe: a certaine father, being tranſported with collor, ſpake many vile and contumacious words againſt *Ignatius*; but the holy man in his maſſe poured out many feruent and inſtant prayers and teares vnto God to forgiue him, crying out vnto the Lord, *Ignoſce domine, parce domine*: forgiue him ô Lord, ſpare him ô Lord: vnto whom the Lord anſwered (*I know not whether out of the wafer, or by reuelation*) permit me; that I may reuenge thy cauſe; for I my ſelfe will be thy reuenger, *and ſo it fell out afterwards, that as the ſame father was in a certaine Church vpon a time worſhipping the Relicks of Saints, he ſaw among the bleſſed and holy bones, the face*

of

of man, beholding him with a very fierce grym countenance, threatning him with a ſcourge in his hand, vnleſſe he would ſubmit himſelfe to holy Ignatius. I would willingly know the name of this father; for there are many fathers, and alſo the name of ỹ Towne, & Church, where this miracle happened; and withall, what Saints bones thoſe were: for I will giue no more credit to *Ignatius*, and his *Ieſuites*, than to *Plautus* his ſeruants.

Another time (ſay they) *at* Paris in France, *a man being vehemently enraged againſt* Ignatius, *came vp a paire of ſtaires towards* Ignatius *his chamber, of purpoſe to murder him. But before he came at him, he heard a voyce ſaying vnto him,* Infelix quid facis? *O wretched man what meaneſt thou to do? Whereupon the party being ſtroken with feare and trembling, diſſiſted from his wicked purpoſe.* And I pray you, might not the *Spaniſh* Souldier, or one of his companions, that knew the mans intent and purpoſe, ſtand in a darke corner, and ſpeake the ſame words?

Energumenum quendam ſermone ſuo liberauit, hee healed one that was poſſeſſed with a deuill, with his very words, in a certaine holy Monaſterie (I thinke it was in *Vtopia*) nay *Ribadeneira* ſaith, that he was familiarly acquainted with the partie before that the deuill was caſt out of him, and afterwards. And therefore I do ſuſpect that *Ignatius* and his *Ieſuites* did ſuborne that man to faine himſelfe to be poſſeſſed with an euill ſpirit, becauſe that *Ignatius* ſhould worke miracles. But before I proceede any further, I will truely relate vnto you, what I my ſelfe haue ſeene in *Italy*. In the yeere 1610. I was ſent by an Honourable man and a priuy Councellor in this land, to *Rome* to learne (if I could) what the Earle of *Tyron* (who was then fled thither out of *Ireland*) did entend to do. And ſo trauailing through *France* towards *Italy*, I ouertooke a *French* man and his wife, that were trauailing likewiſe into *Italy*, vpon deuotion to ſee *Rome* and *Loretto* (as

ἐνεργούμενος. *Idem l. 5. c. 6.*

they ſay) they carryed two litle packes of ſmall wares, the greateſt part thereof was pictures and litle Images of Popiſh Saints, with this couple (among many other Trauaillers) did I eate and drinke at ſeuerall times in our lodging betweene *Moulin* in *Bourbonnois* and *Lyons* in *France*. But becauſe they were not able to keepe me company, I left them betweene *Lyons* and *Grenoble*, and afterwards paſſing ouer the *Alpes*, I repaired to *Venice* where I was to receiue further directions in my affaires; from thence, hauing diſpatched my buſineſſe, I trauailled towards *Rome*, taking my iourney through *Loretto*, and the Territories of *Ancona*, and in the end, hauing croſs'd the *Appenine* hils, I came to a Towne called *Citâ Caſtellana*, which is built vpon a high rocke, neere the riuer *Tyber*, not aboue thirtie myles (as farre as I can now remember) from *Rome*; where paſſing ouer a bridge, I ſawe a multitude of people at a litle Chappell, which was built there on the plaine, and drawing neere the Chappell, to ſee what the matter was, I eſpied the ſame *French* woman (which I left behinde mee with her husband neere *Lyons*) held by fiue or ſixe luſty Fryers, and annother old reuerend Fryer coniuring a deuill out of her. I woudered to ſee this French *Madame* ſo metamorphozed in ſo ſhort time; for it was not aboue fiue or ſix weekes ſince I had left her before; There ſhe talked of a hundred matters, and anſwered the coniuring Fryer to his demands, in the *Italian* tongue, but ſhe clipt it, that a blinde bluzard might perceiue her to be a ſtranger and no naturall *Italian*. She made me laugh to ſee her throw and ſhake the Fryers of her, as a Bull hoyts vp dogges when he is baited; and the cheating Rogues made as if they were not able to hold her: nay, when the Coniurer did but touch her with the *ſtole* or with ſome of his rotten *Reliques*, the bones of ſome of the Popes *Sodomiticall Saints* (which they affirme to haue great vertue and power againſt euill ſpirits) ſhe roared

out

out like a deuill indeed. The multitude that ſtood by, admired how the deuill ſpoke *Italian* in a *French* woman, who (as they thought) had beene neuer in *Italy* before. Afterwards this poſſeſſed creature eſpied me, and for feare I ſhould ſpeake any thing againſt her (as I thinke) ſhee would bee ſure to accuſe mee firſt; and therefore ſhe called me in *French*, *Hugonot*, and *Hereque*, and bad mee begone preſently; the people not knowing vnto whom ſhee ſpoke, nor what ſhe had ſpoken, made no more account of her words than of a *Demonical creature*: but I hauing ſo faire a warning giuen me, ſtole away priuately, and went on my iourney towards *Rome*, leauing her and the Fryers together with the multitude at the ſame Chappell.

About two yeares afterwards, I had occaſion of buſineſſe, to go from *Geneua* to *Luſana* a Proteſtant towne in the territories of *Berne* in *Swizerland*, and being in my lodging at the ſigne of the Golden Lyon, this *French* woman and her husband together with another companion came in, and called for wine and ſome meat for their dinner, and ſate at the end of the table where I was in company with three other men at diner. Her husband was turned Iugler, and ſhe and the other Mate that was with them, played the Montebancks or Quak-ſaluers. They ſpake *Italian* together, and litle imagined that I either vnderſtood them, or had ſeene her at *Citá Caſtellana* among the Fryers. In the end I asked her in *Italian* how the father *Cominer* and the reſt of the Fryers there did? At the firſt ſhee ſtood amazed, as not knowing what to ſay: at the laſt ſhe deſired me to hold my peace, and ſhee would tell me after dinner, and make me laugh. I ſtayed there vntill my company were gone abroad, (for it was the mart, or faire time) And then ſhe came vnto me, and told me, that ſhe was ſuborn'd by the Fryers, to faine her ſelfe poſſeſſed of a deuill, and that ſhe had done the like in many other places for money, and that it was an

ordinary thing ſo to do; to maintaine as well the credit and reputation of the holy Image of our *Lady* which is in that Chappell; as alſo of that old Fryer, who is there much honoured for his ſanctity of life, and for caſting out of deuils: proteſting withall that ſhe meant no hurt vnto me, when ſhe called me *Hugonot* and *Hereticke*, neither would (ſaid ſhe) any man beleeue my words; for they imagined that it was the deuill (whom they ſuppoſed to be in mee) that did ſpeake: for when the ſuppoſed ſpirit was caſt out, I was ſchool'd to counterfeit my ſelfe to be as weake as water, and ignorant of the place where I was, or what happened vnto me, and withall not to ſpeake a word of *Italian*. Moreouer ſhe told me, that ſhe had a great deale of money giuen her for the ſpace of one whole yeare, vpon the ſight of letters teſtimoniall that ſhee had giuen vnto her from thoſe Fryers, and the Magiſtrates of that Towne. And withall intreated me very earneſtly not to reueale the matter, to any in that Towne, or in any parts of *France*: and thereupon ſhe gaue me two Chriſtall glaſſes worth ſeauen or eight ſhilling for a fayring. I meane ſuch litle Criſtall glaſſes, as Papiſts do vſe to weare about their necks, with an *Agnus Dei* incloſed betweene them.

Item ibid. But let vs returne once againe to the *Spaniſh* Souldier: *A certaine young man, whoſe name was* Mathew, *being poſſeſſed* (as they ſay) *with a deuill, and hearing that* Ignatius *was to come home very ſhortly* (for he was gone out of *Rome*) *to expell the euill ſpirit out of him, he* (*or rather the deuill in him, who racked and tormented him very pittifully*) *cryed out, ſaying: Ne mihi nominetis Ignatium, quem ego inimiciſſimum habeo, omniumq́; hoſtem infeſtiſſimum, &c.* that is to ſay, *do not name* Ignatius *vnto mee, who is of all other men my greateſt enemie.* Ignatius *being come home and vnderſtanding by his diſciples, the other Ieſuites, what had happened in his abſence, ſent for the young man, and conferred with him priuately; but no man*

knew

knew what secreete conference they had: and afterwards changing his name, called him Fryer Basil, *and sent him away to lead an hermits life in some wildernesse.* Questionlesse *Ignatius*, because he would be famous for miracles) subborn'd this young *Spaniard*, to counterfeit himselfe to bee possessed of a deuill, and afterwards, for feare lest any man should enquire more curiously of the supposed miracle, he conveyed him away into some remote Country, and chang'd his name. This that followes is a grosser lye than the other. *At* Padua (saith he) *a certaine* Italian *souldier, and a very simple fellow, who had never seene* Ignatius *his face, being possessed with a deuill, and coniured by certaine prayers, began in the end to speake of* Ignatius, *and to paint and describe him out so liuely, that father* Laynes *the Iesuite (of whom my author heard it) did wonder and admire thereat.* This poore simple knaue was likewise subborn'd by the *Iesuites*, for some small reward, to play the counterfeit as the other did. *At* Drepano *in* Sicilia, *a certaine Maid, which was tormented and vexed with a deuill, being demanded by a holy Priest (in the presence of many great personages) if she knew* Ignatius, *and where he was, the deuill answered him, that* Ignatius *his enemie was dead, and his soule in heauen, among the rest of those that had founded or instituted any order of Fryers.* Ignatius, Francis, Dominicke, Benet, Bruno, and all the rest of the rable that were the founders of any Religious order of Fryers or Nunnes are in heauen, and therefore all good *Romish* Catholikes must beleeue it: for the deuill hath said so, in the presence of many great men. Neuertheless the *Iesuites* haue prouided an apologie before hand: for thus he saith, *Quæ tametsi, quod a Dæmone profecta sunt, certum non habent fidem: tamen quoniam Dominus ab illo sæpe exprimit inuito, hæc, quæ & veritati, & Ignatij moribus consonant, non sunt quasi falsa reijcienda.* The which thing, although (because it is spoken by the deuill) we must not beleeue it *Idem ibid.*

as a certaine truth: neuertheleſſe ſeeing God doth very often times, make him, albeit againſt his will, teſtifie the truth, theſe things being correſpondent with the truth and with the godly behauiour of *Ignatius*, ought not to be reiected as a falſhood. Theſe blaſphemous Impoſtores to the end to equalize their *Spaniſh* ſouldier with Chriſt, are neither afeard or aſhamed to cite out of S. *Lukes* Goſpell, theſe words of the vncleane ſpirit crying out: *quid nobis & tibi Ieſu Nazarene?* what haue we to do with thee, thou Ieſus of *Nazareth*: by that meanes to confound the verity of the Goſpell, with their filthy ſtinking lyes.

Idem ibid. cap. 9.

They ſay that *Ignatius* had many times conference with the deuill, and that one night hee would haue ſtrangled him in his ſleepe, and that in the end after much adoe, and a great ſtrugling betweene them, *Ignatius* driue him away with calling on, and pronouncing the name of Ieſus: but the *Spaniſh* Souldier was, by reaſon of that ſtrife and contention, hoarſe for many dayes after. Afterwards at another time, there was another great combate betweene them; but the *Ieſuites* do not declare vnto vs, whether of them both was conquerour; it may be the victory was equall. But I doe wonder why the *Ieſuites* and all other Papiſts doe accuſe Doctor *Martin Luther*, for hauing conference with the deuill, ſeeing they themſelues confeſſe *Ignatius* to haue beene ſo well acquainted with him? At another time *Ignatius* being at prayers, was ſore beaten by the deuill.

Now leauing *Ignatius*, let vs view his diſciples and the propagation of their ſociety. About that time, father *Salmeron* and father *Paſchaſius Broetus* were ſent by *Ignatius* into *Ireland*, but they ſtayed not long there; what ſhould be the reaſon I know not, vnleſſe that they ſaw the people ſuperſtitious enough already; or elſe did feare to bee beaten away by the wilde and barbarous *Iriſh*: or elſe they imagined the Country

Vita Ignat. l. 3. cap. 4.

not

not to be rich inough to maintaine them. But I do coniecture, and it is most probable, that their departure was so suddaine; because that no manner of venomous creature (of which number I reckon the *Iesuites* to be) can line or make any long abode in that Kingdome. And therefore they returned into *France*, a richer Country and a better clymate; from whence, within some few yeares after, all their society was expulsed, for being Spies and Traytors, and common perturbers of the publicke peace and prosperity of the Land.

Having related vnto you the beginning of this wicked society of the *Iesuites*, and of their founder, or first Institutor, and of his lying miracles, I am come now to their particular Colledges and religious houses in all parts of the world, beginning first with *Europe*, and afterwards with the *Indies*, wherein I shall be as briefe as I can: for I will not much insist vpon the *Iesuites* impudent intrusion into many townes, and Cities, and by force expulsing of some other poore Fryers out of their Couents, Schoole-masters from free Schooles, Students from their Colledges in many Vniuersities, and poore folkes from Hospitals, and Almes-houses, to make roome and place for them to build their proud magnificent and sumptuous Colledges, whereof I could name not a few: But I will giue you a true *Catalogue* of the places where they haue Colledges, or any other religious houses, because I would not willingly weary the Reader with any tedious discourse.

A true Catalogue of the names of all the Cities, Townes, and other places, where the Ieſuites haue any Colledges or Religious houſes in Europe.

I Will beginne with *Italy* which they diuide into fiue prouinces, that is to ſay, *Rome*, *Millan*, *Venice*, *Naples* and *Sicilia*. In the *Romane* prouince there are ſeauen hundred forty and ſeauen *Ieſuites* or Fellowes, and fine and twenty Colledges and other religious houſes, whereof they haue nine in *Rome* it ſelfe, *viz.* the Colledge or houſe wherein the profeſſed *Ieſuites* doe reſide: the Colledge where they haue their Schooles and do teach the liberall ſciences: their houſe of approbation or *Nouiciat*: the Colledge of the Popes *Penitentiaries*, or thoſe *Ieſuites* that heare confeſſions as well of all *Pilgrimes*, a, alſo of all others in S. *Peters* Church: the *Germane* (or high Duch) Colledge: the *Engliſh* Colledge: the *Scots* Colledge: the *Maronite* Colledge; and the *Romane* Seminarie. At *Tiburtin* they haue a Colledge; at *Tuſculana* a *Reſidenciarie*; at *Loretto* a *Colledge* of *Penitentiaries*, or confeſſing *Ieſuites*; at *Perugia* a Colledge; at *Florence* another Colledge: and at *Sienna*, *Macerata*, *Recinetta*, *Setino*, *Ancona*, *Monte Sanſto*, *Monte Politano*, *Firmo*, *Teſernato*, *Aſculano*, and *Sarano*, they haue Colledges.

In the Prouince of *Millan* there are 411. Fellowes, and 15. Colledges and houſes, *viz.* at *Millan* a Colledge of *profeſſed* Ieſuites; and a Colledge wherein their Scholes are; at *Genua* a houſe of profeſſed fathers, a Colledge and a *Nouiciat* or houſe of *Approbation*. And in each of theſe townes following they haue a Colledge. *viz.* *Commenſa*, *Vercelle*, *Monte Regal*, *Cremona*, *Turino*, *Baſtuenſa*, *Nice*, *Alexandria*, beſides a houſe of *Approbation* for their *Nouices* at *Arona*, and a Reſidencia ie a, *Pauia*.

In

In the Prouince of *Naples* there are 594. Fellowes, and twenty foure Religious houſes and Colledges. In the City of *Naples*, they haue two houſes, for *profeſſed* Ieſuits; a Colledge, and a houſe of *Approbation*. They haue Colledges in all theſe Townes, *Cataſcena, Nolano, Alteina, Barri, Salerna, Conſentino, Barolita, Theatino, Aquila, Beneuento, Bouineno, Tropena, Maſſena, Stabiena, Capua, Malfettano, Monopolitano*, beſides houſes of *approbation* at *Adrianopolis*, and two Reſidenciaries, one at *Tarento* and the other at *Paula*.

In the Prouince of *Sicilia* there 638. Fellowes, and 21. Religious houſes: whereof they haue at *Palermo* a houſe of *profeſſed* Ieſuites; a Colledge, and a houſe of *Approbation*; at *Meſſina* as many: and in euery one of theſe townes a Colledge, *Syracuſa, Catana, Monte Real, Caltieron, Rhegio, Drepano, Minea, Maralea, Caltanaſſetra, melita, Palcencia, Notino, Saccena*, and *Binno*, together with a Reſidenciarie at *Chia*.

From all thoſe parts which the *Venetians* do command: in the Prouince of *Venice*, the Ieſuites haue beene euer ſince ſome twenty yeares ago baniſhed. They had then in this Prouince many Fellowes, but there are now no more than 373. Fellowes, or there abouts, and about 18. Colledges and Religious houſes, which are in other Princes Dominions. They haue as yet Colledges in all theſe Townes and Cities, *viz. Ferrara, Bononia, Brixia, Modena, Forol, Parma*, (where they haue two Colledges; one for Noblemen & Gentlemens ſons, and the other for the vulgar ſort,) *Placentia, Mantua, Imola, Faventia, Caſtellion*, beſides a houſe of *Approbation* at *Nauplia*, and a Reſidenciarie at *Cretenſa*, and *Buxſtano*.

In the Iſle and kingdome of *Sardinia*, there are 190. Fellowes, and eight Colledges and other houſes; whereof there is a houſe of *profeſſed* Ieſuites, a Colledge and a *Seminarie* at *Saſſar*: at *Calar* a profeſſed houſe, a Colledge and a houſe of Approbation: and al-

so at *Alcurena* and *Yglesias*, Colledges and Schooles.

They diuide *Spaine* likewise into these fiue Prouinces, *Castile*, *Aragon*, *Toledo*, *Betica*, or *Andaluzia*, and *Portugall*. In the Prouince of *Castile*, there are 613. Fellowes, 28. Colledges and other houses: for they haue at *Valladolid* a professed house, a Colledge, and an *English* Colledge: at *Salamanca* a Colledge, & also a Colledge of *Irish* Iesuites: at S. *Iames* or *Compostella* likewise two Colledges, one of *Spanish*, the other of *Irish* Iesuites. And in all these Townes following they haue Colledges, *Medina*, *Burgos*, *Segouia*, *Auila*, *Valencia*, *Pampelona*, *Laon*, The *Grein*, *Ouedo*, *Numatina*, Saint *Ander*, *Monte Real*, *Monforcia*, *Arcnalo*, *Vergara*, *Tudela*, *Bilboa*, *Bellmare*, *Villafranca*, and a house of *Approbation* at *Villagarcia*, together with a *Residenciarie* at *Axenta*:

In the Prouince of *Aragon*, there are 390. Fellowes, & 14. Colledges or houses: whereof they haue at *Valencia* a Colledge and a house of *Approbation*: and in each of these Townes Colledges: *Barcelona*, *Saragosa*, *Maiorca*, *Gerundena*, *Gandia*, *Bilbita*, *Tarasona*, *Vrgella*, *Osceua*, and *Ilerdena*, and a house of *Approbation* at *Taracona*.

In the Prouince of *Toledo*, are 570. Fellowes, and 22. Religious houses and Colledges: whereof they haue at *Toledo* a *professed* house and a *Colledge*; and in all these Townes Colledges: *Madrid*, *Complutum* (or *Alcala de Henares*) *Ocania*, *Pacentinum*, *Concha*, *Belmonte*, *Murcia*, *Caranaca*, *Seguritana*, *Hneda*, *Talabriga*, *Orepesa*, *Almagrena*, *San Clemente*, and *Almonezir*, besides two houses of *Approbation* at *Madrid*, one of *Spanish*, and the other of *English*; and another at *Villa Regal*, and also two *Residenciaries*, one at *Naualcarnera*, and the other at *Montania*.

In the Prouince of *Betica* or *Andaluzia*, there are 600 Fellowes, and 25. Colledges: whereof there are six at *Siuill*, viz. a *professed* house, a *Colledge*, a house

of

of *Approbation*, a Colledge for the *Cittizens* children that are Iesuites; an *English* Colledge, and an *Irish* Colledge. Moreouer they haue Colledges in all these Townes: *Triguera, Marcena, Cordoba, Granada, Malaga, Xeres, Cazalaza, Ubeda, Astigita, Guadixa, Frexela, Montelara, Antiquera, Ossunia, Anduxara*, and *Calas*. They haue a house of *Approbation* at *Baza*, and a Residenciarie at *Gienna* or *Iaen*.

In *Portugall* are 680. Fellowes, and 19. Colledges and other religious houses: whereof they haue at *Lysbon* a house of *professed* Iesuites, a Colledge, a house of *Approbation*, and an *Irish* Colledge: Moreouer they haue Colledges in these seuerall Townes: *Conimbricia, Ebora, Porto, Bracara, Brigaza, Phara, Portalegria, Funchala, Auprencia*, and *S. Michael*. They haue a house of *professed* Iesuites at *Villa Viciosa*, and foure *Residenciaries*, at *S. Felix, Canaria, Angola*, and in the Isle of *Hisperides*.

They haue diuided *France* likewise into 5 prouinces, viz. *France* (or the Isle of *France*, as some call it) *Lyons, Tholosa, Aquitani*, and *Campania* or *Champagne*.

In the Prouince of *France*, are 658. Fellowes, and 14. Colledges and Religious houses; that is to say, at *Paris* a *professed* house, a *Colledge*, and a house of *Approbation*: and withall Colledges at *Flexi, Biturige, Nouers, Aussi, Roan, Molins, Amiens*, and *Cadome*, a house of *Approbation* at *Roan*, and two *Residenciaries*, one at *Pontois*, and the other at *Constantinoplis-Galic*.

In the Prouince of *Lyons* there are 470. Fellowes, and 15. Colledges and other houses: whereof there is at *Lyons*, a *Colledge*, and a house of *Approbation*, and at *Auinion* a *Colledge* and a house of *Approbation*: And also at *Turnon, Combrice, Dolauum, Bisanson, Vienne, Ebredun, Carpentras, Roanne, Vesulane, Sisteron* and *Grenoble*.

In *Aquitania* are 280. Fellowes, and 10. Colledges and Religious houses: whereof they haue a *Colledge*

and a house of *Approbation* at *Burdeaux*, and six Colledges, viz. at *Aix* or *Aux*, *Pettrocurica*, *Lemosin*, *Poitiers*, *Xantonze*, and *Redona*, together with two *Residenciaries*, one in the territories of *Bearn*, and the other at S. *Macari*.

In the Prouince of *Tholosa*, are 310. Fellowes, and 11. Colledges, that is to say, a *Colledge*, and a house of *Approbation* at *Tholosa*, and at *Billon*, S. *Maurice*, *Auffitanum*, *Ruthene*, *Auciense*, *Biterne*, *Caduceu*, *Albi*, and *Carcasson*.

In *Champania* or *Champagne*, are 226. Fellowes, and 9. Colledges and houses, viz. 7. Colledges at *Muſſipont*, or *pont à Mouſon*, *Rhemes*, *Diuionen*, *Nancie*, *Charleuille*, *Auguſtdun*, *Catalaun*, besides a house of *Approbation* at *Nancie*, and a *Reſidenciarie* at *Barrens*.

They diuide all the territories that the King of *Spaine* hath in the *Low Countryes* into two Prouinces, viz. *Flanders*, and *Gallo-Belgia*, or the *Wallones* Country. In *Flanders* are 617. Fellowes, and 18. Colledges and other houses: whereof at *Antwerpe* they haue a *Colledge* and a *profaſſed* house; and in all these other Townes Colledges: *Bruges*, *Bruxelles*, *Cortray*, *Gant*, *Ipre*, *Louain*, where there are two Colledges, one of *Dutch*, the other of *Engliſh*, *Silua-Ducum*, or the *Buſſe*, *Ruremunda*, *Maeſtricke*, *S. Wino*, *Caſſell*, and *Bayliew*, besides two houses of *Approbation*, one at *Lyre*, and the other at *Mechlin*, & a *Reſidenciarie* for *Hollanders* at *Louain*, and a house of *Approbation* for the *Engliſh* Iesuites at *Gant*. In the other Prouince of the *Wallones* Country, are 652. Fellowes, and 19. Colledges and other houses: whereof at *Donay* there are two, a *Scots* Colledge, and the *Wallones* Colledge, and in all these Townes Colledges: S. *Omer*, *Tournay*, *Liege*, *Namur*, *Luxenburg*, *Dinan*, *Mounts*, *Valencien*, *Arras*, *Cambray*, *Heſdine*, *Aurs*, *Riſſel* or *Lyſle*; besides an *Engliſh* Colledge at S. *Omer*, a house of *Approbation* at *Liege* or *Leodium*, and a *Reſidenciarie* for *Engliſh* Ie-

Ieſuites at *Watten* neere S. *Omer*.

They diuide *Germanie* alſo into three Prouinces, that is to ſay, the lower part neere the Riuer *Rhyne*, the higher part and *Auſtria*. In that part that lyeth by the *Rhyne*, are 600. Fellowes, and 29. Colledges and other houſes. They haue Colledges at *Collen*, *Treirs*, or *Trevirt*, *Ments* (or *Maguntium*) *Spire*, *Wirtzberg* or *Herbipolis*, *Fuldena*, *Heiligenſtad*, *Molſhemien*, *Confluentia*, *Paterborn*, *Munſter*, *Hildeſheme*, *Embricke*, *Aken* or *Aquiſgranum*, *Bamberg*, *Wormes*, *Hagenow*, *Erford*, *Schlieſtat*, *Neoſianum*, *Duſſeldrope*, and *Oſſenbrug*; beſides a houſe of *Approbation* at *Treuirs*; and *Reſidenciaries* at *Baun*, *Aſchenburg*: and lately in the Land of the *Marquis* of *Baden*, and at *Heidelberg*, *Salicetien*, and at *Fritzlarien*.

In the vpper *Germanie* are 546. Fellowes, and 18. *Colledges* and *Reſidenciaries*: whereof there are 15. *Colledges*, viz. at *Ingolſtad*, *Monachien*, *Dilingen*, *Augſburg*, *Irſprug*, *Halla*, *Lucerna*, *Friburg* in *Swizerland*, *Bruntata*, *Conſtance*, *Eyſtad*, *Enſiſemia*, *Oetingana*, *Friburg* in *Briſgo*, and three *Reſidenciaries*, at *Ebersbergen*, *Biburg*, *Valleſiana*, and alſo a houſe of *Approbation* at *Landſperg*.

In the Prouince of *Auſtria* are 553, Fellowes, and 16. *Colledges*, viz. at *Vienna*, *Gratz*, *Prague*, *Olomucum*, *Crumlouia*, *Nouodom*, *Cumanotonia*, *Labaca*, *Glacenſe*, *Clangenfur*, *Zagrabia*, *Lincenſe*, *Paſauia*, *Hemena*, *Tyrnauia*, and *Crembſem*; beſides a houſe of *Approbation* at *Brunen*, and another at *Leobia*: and alſo fiue *Reſidenciaries*, at *Milleſtad*, *Ebendor*, *Pletria*, Saint *Bernard*, and at *Geriſia*: Moreouer they haue two Colledges in *Tranſiluania*, the one at *Clandipolis*, and the other at *Alba Iulia*.

In *Poland* are 459. Fellowes and 15. Religious houſes: whereof there is at *Cracouia* a houſe of *profeſſed* Ieſuites, and a houſe of *Approbation*: at *Poſnania*, *Caliſsia*, *Lublia*, *Leopolis*, *Iaroſlauia*, *Senbouia*, *Luceria*,

Toruna, and *Camenaca*, they haue Colledges, besides 4 Residenciaries, viz. at *Gedanen*, *Pramista*, *Rauenſſa*, and *Croſna*.

Lastly, in *Luthuania* there are 336 Fellowes, and 15 Colledges and other Houses, whereof at *Vilna* there is a Houſe of professed *Iesuites*, a Colledge, and a Houſe of Approbation. They haue Colledges at *Warſouia*, *Eranſberg*, *Pultonia*, *Nieſtiſia*, *Poloca*, *Riga*, *Derpata*, *Orſzens*, *Lunzens*, *Brozens*, and two Residenciaries, the one at *Plocens*, the other at *Smola*. But since that the King of *Sweathland* hath taken *Riga*, the *Iesuites* were constrained to forsake that Neſt, which is now turned to a better vſe.

Thus haue I briefely related vnto you, where the *Iesuites* haue any Colledges, or other Houses in *Europe*, and also the number of the Fellowes of their Societie. I might recyte some of their places of Residence here in *England*, in great mens Houses, I meane Noble mens Houses of the Popish Religion, which are as good as a *Sanctuarie* for these vnsanctified Sathanicall Fathers, but, I am not willing to taxe any man in particular, wishing them better companie than these Trayterous brood of limping *Ignatius*.

These infernall frogs are crept into the *West* and *East Indyes*, (this is their motto or deuice: *Stygias vltrò quærimus vndas.*) and haue many *Colledges*, and other places of *Residence*, whereof I will likewise produce you a Catalogue of the names of their *Colledges*. And first I will begin with the Prouince of *Peru*, where are 370 Fellowes, & 13 religious Houses, whereof at *Lima* they haue a *Colledge*, a Houſe of *Approbation*, a *Seminarie*, and a *Residentiarie* which they call St *Iames*: And *Colledges* at *Cuzchea*, *Potoſino*, *Plata*, or *Iuriſte*, *Pacenſa*, *Guanuangino*, and *Quita*, besides *Residenciaries* at *Iula*, S^t. *Chriſto de la Sierra*, and *Orrurie*.

In the Prouince of *Peraquaria* are 116 Fellowes, and 9 *Colledges* and Houses of *Residence*. The Colledges *Cordoba*,

are at *Chilensa*, the *Conception*, *Mendoza*, the *Assumption*, *Cordoba*, *San Miguel Tucuma*, and *Saint Faith*, besides two Houses of *Residence*, the one at a place called *Buen Ayre*, and the other at St *Iames* of *Estera*.

In the Prouince of *Granada* are 100 Fellowes, and 6 Colledges and religious Houses, *viz.* a Colledge at St *Faith*, and another at *Carthagena*, a House of Approbation at *Tunga*, besides two Houses of Residence, the one at *Panamana*, and the other at *Caxicana*, and also a Seminarie at St *Bartholomew*.

In the Prouince of *Mexico* are 340 Fellowes, and 13 Colledges and other Houses, whereof there is a House of professed *Iesuites*, and a Colledge at *Mexico*, besides 9 Colledges more at *Guaxacano*, *Guadalaxara*, *Agelopa*, *Valladolid*, *Pasquara*, *Tepozotano*, *Guatimala*, *Zacatequano*, and *Meridiana*, and also their Houses of Residence at *Vera Cruz*, *Cinaloana*, and *Guadiana*.

In the Prouince of *Philipina* are 100 Fellowes, and 9 religious Houses, *viz.* two Colledges, the one at *Manihanno*, and the other at *Zebuensa*, together with a House of Approbation at St *Peter*, and 6 Houses of Residence at *Antipola*, *Taytaya*, *Boalana*, *Dulaca*, *Carigara*, and *Twagana*.

In the Prouince of *Brasil* are 180 Fellowes, and 3 Colledges, *viz.* at *Pernambusa*, *Rio Ian*, and *Baensa*, and also 18 Houses of Residence, that is to say, at *Maranha*, St *Iohn Baptist*, St *Michael*, St *Andrews*, St *Maria* of the Common *Farnambuco*, *Todos los Santos*, *Piratininga*, the *Assumption* of the blessed *Virgin*, St *Ignatius*, the *Holy Ghost*, St *Barnabas*, *Baya*, St *Iohn*, St *Anthonie*, St *Marie* the *Virgin*, and *Illeora*.

Moreouer, in the Kingdome of *China* they haue 30 Fellowes, and two Colledges, the one at *Pechina*, and the other at *Nanchiana*, and also 3 houses of Residence, whereof the one is at *Xancha*.

In *Iapona* are 130 Fellowes, and 19 Colledges and Houses. They haue Colledges at *Maxuensa*, *Meacensa*, *Armi-*

Armiena, *Nangasacha*, and a House of Approbation there. And in all these places following they haue houses of Residence: At *Firoxima*, *Focoen*, *Ozaca*, *Fuxima*, *Xinguenſa*, *Nangacu*, *Facata*, *Cocura*, *Xiguenſa*, *Iſafaya*, *Fudoyama*, *Tonenſa*, and *Vracamena*, together with a Seminarie at *Arima*.

In the Prouince of *Malabarica* are 150 Fellowes, and 17 Colledges and other Houſes. They haue Colledges at *Coccienſa*, *Coulana*, *Columba*, *Nagapatarra*, St *Thomas*, *Peguano*, *Bengala*, *Malaga*, and *Tuturia*. And houſes of Reſidence at *Coccienſa*, *Tuturia*, *Madura*, *Columba*, and *Moluca*, beſides a Houſe of Approbation at *Coccienſa*.

Laſtly, In the Prouince of *Goa* are 280 Fellowes, and 18 Colledges and other Houſes, whereof there is in the Citie of *Goa* a Houſe of profeſſed *Ieſuites*, a Colledge and a Houſe of Approbation. Their other Colledges are at *Salſetano*, *Chaulenſa*, *Tanaenſa*, *Bazaina*, *Damana*, *Dienſa*, and *Mozambia*. At *Tarapora*, *Magora*, *Senenſa*, *Bazaina*, *Salſetano*, *Tanaenſa*, and *Tetenſa*, they haue Houſes of Reſidence, and one more which they call *Reſidentia Æthiopica*.

Hauing now as briefely as I could related vnto you by way of a Catalogue, the names of the places where the *Ieſuites* haue either Colledges, or any other Religious Houſes, & the number of the Fellowes, I thinke it not amiſſe to ſhew the difference that is betweene their Colledges, and other Houſes, which they call *Domus Profeſſa*, *Domus Approbationis*, *Seminarium*, and *Reſidentia*. And firſt of all I will begin with their Colledges, wherein is a *Rector*, a *Sub-Rector* (whom they call *Father-Miniſter*) and ſome few more profeſſed *Ieſuites*, who gouerne and rule all the reſt there. Here doe they teach the liberall Sciences, and get an infinite deale of wealth thereby. The manner and method of their teaching and diſcipline, I haue ſet downe at large in my laſt printed Diſcourſe or Pamphlet, Intituled, *The Vnmasking*

vnmasking of all Popish Monkes, Friers, and Iesuites in generall: or a Treatise of their Genealogie, &c. vnto the which, I referre all those, that are desirous to know further.

The Colledge which they call *Domus Professa*, is a house, where none doth reside, but such as are professed *Iesuites*. And whereas all other *Monkes* and *Friers* (for the most part) after such time as they haue beene a whole yeere, in a Religious House vpon approbation or tryall, doe make their profession, that is to say, they make three solemne vowes vpon their knees, in the Church, before the High-Altar, and thereupon they receiue the Sacrament. Their first vow is *Obedience* vnto their Superiours, the second, wilfull *Powertie*, that is, to possesse no money in particular: the third, to liue *chastly*: and then they are professed *Fryers*, and can neuer be put away out of that Order, vnlesse it be to some inferiour *Medicant* Order. The *Iesuites* are first of all two yeeres vpon approbation, or tryall, and then (if they like them, and that they are willing to persuere) they make those three vowes, and one more, which is onely proper vnto them, and not to any other Order of *Monkes*, or *Fryers* whatsoeuer; that is to say, *they vow to trot whersoeuer the Pope, or their Superiours will* (if it were to the worlds end) *without any* viaticum, *or money to defray their charges*. These *vowes* they call *vota simplicia*; for their Superiours can dispense with them, at their pleasures, and may turne any man out of the societie, albeit he had beene twentie yeeres in the Societie, vnlesse he be one of the number of the professed *Iesuits*; vnto which dignitie, none can be admitted, but those of whose *Wisedome, Secrecie, Constancie*, and *Fidelitie* they haue had long tryall and experience: yea, a man may be twentie yeeres in the Societie, and yet altogether ignorant of the mysteries of their Order; because they reueale that vnto none, but vnto those that they receiue into the number of the professed *Iesuites*. For if any

of the Societie (before ſuch time that he make his ſecond profeſſion, and be receiued into that number) doe commit any publike crime tending to the diſgrace of the Societie, they will, for their owne reputation ſake, turne him away, and ſay that he was not of their Order; but one that liued among them, vpon try all: and the like doe they ſay of thoſe that turne *Proteſtants*, and embrace the truth of Gods Word; which is a great policie, and not vſed by any other *Monkes*, or *Fryers*, but onely by them. Theſe profeſſed *Ieſuites* are imployed in hearing Confeſſions, ſaying of Maſſes, Preaching, and Writing, or elſe plotting the aduancement of the *Spaniſh* Monarchy.

The Houſe of *Approbation*, is a Colledge, where their *Nouices* are mewed vp for thoſe firſt two yeeres, to try and prooue, if they be fit members to be entertayned into *Ignatius* Conclaue. This Houſe is gouerned likewiſe by a *Rector*, *Sub-Rector*, and ſome foure other profeſſed *Ieſuites*.

A *Seminarie*, is a Houſe, or Colledge, where they boord, and inſtruct Noble-men, Gentle-men, and rich-mens Children. So inſatiable is their couetouſneſſe, that were they neuer ſo rich, yet they thinke they haue neuer enough: for the more they haue, the more they couet, according to that of the Poet.

Creſcit amor nummi quantam ipſa pecunia creſcit.

Laſtly, their houſe of *Reſidence*, is a priuate houſe in the Country where they haue Lands, or elſe in ſome Towne or City where they intend to build a Colledge, and are in hope to enrich themſelues in future times: where theſe holy fathers will at the firſt liue ſo deuoutly, and religiouſly, in the ſight of the world, that the fooliſh doting people will imagine them to bee ſome Saints deſcended from heauen: And thereupon one giues them a place to build a Colledge, another timber, another

another bricke or ſtones, ſome one thing, ſome another; yea, the pooreſt tradſeman in the Towne will ſpare ſomething, to beſtow vpon the holy *Ieſuites*, nay rather than faile, he will pinch his belly, wrong his backe, pawne his goods, or borrow money to contribute to ſo pious a worke, as to build a Colledge for *Ieſus Chriſts* Companions. But when their Colledge and Church is built, and well furniſhed with wealth and reuenues, they will requite their benefactors, as the *Adder* did the Hen, that hacht it, or the *Wolfe* the Goat that nouriſh'd it, which deuour'd them both. Whereof the Citizens of *Riſſell* otherwiſe called *Lyſle* in *Flanders* had not many yeares agoe a wofull experience of the *Ieſuites* ingratitude, as you may ſee in my laſt printed *Treatiſe*.

Neuertheleſſe theſe *Phariſaicall* fathers doe very *Thraſonically* brag, that their ſociety or order, was diuinely ordained and inſtituted by God, (at the prayers and interceſſions of S. *Peter*) to purge and reforme the Church from all errors and Hereſie, and to conuert ſinnefull and wicked *Hereticks* and prophane *Turkes* and *Heathens* to the knowledge and true worſhipping of the all powerfull and Immortall God. But their liues, proceedings, and doctrine haue beene quite contrary. I would know of theſe great *Reformers*, if *Italy*, *Poland*, *Germany*, *France*, *Spaine*, *Portugall*, *Netherland*, and many other Popiſh Countries, where the *Ieſuites* do liue (or rather raigne) are now any better Reformed than they were, when lame *Ignatius* liued? nay is *Rome* it ſelfe now truely Reformed? Truely, it is not long, ſince I was there, and then it was ſo deformed, that I do very beleeue that *Sodome* it ſelfe, when it ſtood, could not be poſſible worſe. Why do theſe *Peripateticks* trot into the *Indies*, to conuert the Heathens (as themſelues boaſt) ſeeing they haue not as yet reformed *Rome*? Why do they not conuert the *Iewes*, *Whores*, and *Sodomiticall* Cardinals, and the reſt of the

beastly conditioned Clergie of *Rome*, that liue amongst them, before they vndertake such long dangerous voyages into that new found world? why doe they bragge so much of the conuersion of the *Indians*, and omit to reduce into the way of truth the *Turkes* and *Mahometanes*, that are their next neighbours? and why doe they not teach them to adore and worship, Idols, Images, and a peece of bread, in stead of the true God.

It were better for the *Iesuites* (if they were not past all shame) to hold their peace and not to bragge so much of the conuersion of the *Indies* from *Paganisme* to Christian religion: for a certaine *Franciscan* Fryer in the *Indies* it selfe cryed out against them saying: *Nec sacerdotem, nec Monachum neq; Episcopum in tota India vllum existere virum boni nomine dignum.* That there was neither Priest, Fryer, nor Bishop in all the *Indies*, worthy to be called a good man. *Sunt manachi qui palam & interdiu ea flagitia committunt, quæ alios vel noctu perpetrare puduerit*, There are Fryers (saith he) that do publickly and in the day time commit those haynous wickednesse, that other men would be ashamed to perpetrate them by night. Againe, a certaine *Indian* (saith the same Author) spake once vnto a *Spaniard* in this wise: *Heus tu Christiane, velat Deus, vt ex te didici, ne quis per nomen suum in vanum iuret, &c.* (that is to say) Heare me, thou Christian, God forbad (as I haue learned of thee) any man to sweare in vaine by his name: and thou for euery light triuiall matter sweareſt and forsweareſt thy selfe daily. God commands vs not to beare false witnesse: and you Christians do no other thing, for you slander detract, and speake ill one of another. God commands thee to loue thy neighbour as thy selfe, and to forgiue him his offences, as thou wouldst also be forgiuen: but you doe quite contrar. And another *Indian* reproues the *Spaniards* speaking to an *Italian* in these words: What bee these Christians? They

F. Antonius Regius et alij.

They surfet with all maner of pleasures, they entice the *Indian* women to commit adultery and fornication with them, they hunt after gold and siluer, and will not labour, but are idle fellowes, wicked and blasphemous people: when they go to masse they detract and speake euill of others in their absence, and fight and wound one another, more like Tygers then men. And in the end after many inuectiues against Christians, hee concludes that they are altogether nought, and none good. And when the *Italian* told him, that euill and wicked men did so, and that good men did not so: hee made him this reply: *Vbinam sunt ille boni? equidem nullos nisi malos ad hunc cognoui:* Where are those good Christians? truely I neuer knew as yet, any but those that were euill and wicked. The same Author saith, that one of those *Indian* petty Kings sonne, comming vpon a time to visite a *Spanish* Gouernour, hauing brought with him a present of Parots and Estrich-feathers, to bestow vpon him: demanded of the *Spanish* Gouernour, where he dwelt? what hee came to seeke for in that Land? and wherefore hee committed such outragious and vile filthy wickednesse? The Gouernour made him this answer by his Interpreter, that he was a Christian, and come thither to instruct them, in the Law and knowledge of the Sonne of God, Creator of heauen and earth. Vnto whom the *Indian* Kings sonne replyed in this manner: if thy God (saith he) commands thee, that thou shouldst ouer runne other mens dominions, stealing, murdering, burning, and vsing all manner of murder, violence, cruelty, tyranny, oppression, and wickednesse: I tell thee in plaine tearmes, wee will neuer beleeue in him, or embrace his Lawes or ordinance. The same Author saith, that a certaine Fryer at *Comaiagua*, whom he knew, told him that another of these petty Kings sonnes, a youth of an extraordenary good wit and capacity, whom while hee frequented the *Iesuites* schooles to learne to read and

write, all men imagined for his learning and vertue likely to become a verie good Chriſtian; becauſe he excelled all the other youthes in vertue and learning: But when he came to be thirtie yeeres of age, he began to be (contrarie to all mens expectation and iudgment) a very wicked, deboyſht, and prophane man. And being vpon a time demanded why from a good vertuous youth, he became to be ſuch a notorious wicked man? I haue (ſaid he) ſince that I was made a Chriſtian, and conuerſed among Chriſtians, learned of them to ſweare by the Name of God, and by the Croſſe, by the words of the holy Goſpell, and by the Life of God, and to blaſpheme, and reneage, or denie God: Moreouer, I haue learned to lye, and neuer to ſpeake the truth and now I haue bought me a Sword to kill, murder, and quarrel, neither doe I want any other thing, to liue after the rite and manner of Chriſtians, or to be a compleat Chriſtian, but onely a Whoore. The ſame Author ſaith that there are many *Indians*, of whom, if one doth aske if they be Chriſtians or no? They will anſwer, that they are; becauſe the Biſhop hath made the ſigne of the Croſſe in their front, or forehead, and gaue them his bleſſing: that they haue built a Church, and placed the Virgin *Maries* Image therein; and withall, that they haue bought a Bell. Thus doe thoſe Barbarous people deride and mocke at Chriſtianitie, becauſe they ſee ſo much Idolatry, and idle ridiculous Ceremonies in the *Ieſuites* Religion, which is no ſmall ſcandall vnto them, and detaines and keepes them backe from embracing the truth of Gods Word. But thoſe of the pooreſt and ſimpleſt ſort, that know not the art of the *Ieſuites*, are ſometimes woon with money to embrace their Religion; the richer ſort are ſeduced and caught with their flatteries, and the fooliſh and ſottiſh people are perſwaded with their arts and errors.

For truly, the reaſon that the Chriſtian Religion is ſo odious, and abhominable among *Iewes* and *Turkes*, is, becauſe

because that the *Idolatry, Superstition, ridiculous Ceremonies,* and *damnable Doctrine* of the Church of *Rome*, is a scandall vnto them: for I doe verily believe, that if the *Turkes* dominions did confine with *Protestant* Kings and Princes dominions, most of them would haue long agoe embraced the Christian Religion.

I haue my selfe told diuers *Turkes*, and *Moores*, that I did wonder much that they would not (seeing they are such morall wise men) embrace the Christian Religion? Their answer was, Because (said they) we cannot beleeue that Images made of wood or stones can worke miracles, or haue any sence, vnderstanding, or vertue in them, as you Christians doe affirme: neither can we pray vnto them, or worship them.

Now as concerning the *Iaponians*, of whose conuersion the *Iesuites* doe so much bragg, they doe symbolize with the *Italians*, and *Spaniards*, almost in their Idolatrous worship, and Ceremonies, as the *Iesuites* themselues confesse. For thus *Ribadeneira* the *Iesuite* writes of them in the life of his *Ignatius*: *Apud Iaponios Antipodes, nostros religiosi quidam reperiuntur, qui ad famam sanctimoniæ colligendam grauiter, se puniant, permultum vigilent, diutissimè ieiunent, &c.* That is to say: Among the *Iaponians* (our *Antipodes*) there are some Religious men, who to purchase themselues a great reputation of sanctimonie, or holinesse of life, doe punish, or chastise themselues verie much; and doe daily watch and fast, and withall doe vse and exercise themselues to meditation, for their owne profit sake (and so doe the *Iesuites*) insomuch that sometimes they doe as if they were inspired with the spirit of God (as the people do believe) propheeie, and fore-tell many things: and therefore are reputed of all men to be honest and godly men, especially because in defence of their Idols, they sticke not, or make any scruple to suffer death. And so doe the *Iesuites* and their adherents. And that they are altogether like vnto the *Italians* and *Spaniards* in their liues and conuersations, *Lib. 2. cap. 19.*

uersations, see what the same *Iesuite* saith: *Ethnici illi nostris Europeis ingeniosioribus, Italis puta & Hispanis persimiles dicuntur, quinimo iam, vt intelligat, à similibus naturis & ingenijs similimas inuentas esse et institutas religiones.* I pray you obserue his comparison, and how one Idolater iumpes with another. Moreouer (saith he) the chiefest Prelate among the *Iaponians*, is like to the *Pope* among vs. Those Clergie men that are shauen, are created or made by him (who likewise make other *Priests*, vnder them) who are in great honor and reputation among all men, as well rich as poore. They keepe and obserue fastings, and at certaine dayes abstaine from flesh, especially when they goe on pilgrimage to their Idols, &c. And are not the *Romish* Clergie like vnto them? Nay, he saith, *Eosdem Bontios vita moribusq; esse, turpissimos, & omnium mortalium auarissimos, omnesq; nosse conficiendæ pecuniæ viam.* That these *Iaponian Fryers*, who are called *Bontij*, are both in life and behauiour most absurd and deboysht men, and verie cunning in hoording vp of money. Nay, they sell vnto the ignorant people certaine writings (or enchantments) by the vertue whereof, they are preserued from all the Diuels molestations, on which the common people doe much rely and trust vnto. Withall, they receiue money in exchange, to be payd and transported vnto them in the other world, and haue men bound vnto them for the performance of the condition, or bargaine. Moreouer, those *Iaponians* that haue many Children, and that are not able to leaue them any great estate, according to their birth and qualitie, doe preferre them to be *Bontij*. Lastly, they giue many Pardons and Indulgences to those that will be liberall to their Societie.

Now let any iuditious man conferre this superstitious Religion of the *Iaponians* with that of *Rome*, and then iudge if they doe not both symbolize together in superstition, and idolatrous Ceremonies? And to conuert those *Iaponians* from their *Indian* Idolatry, to the *Romish*,

miſh, is no otherwiſe, than like *Planatiades* the God of the *Stoicks*, who driue out vice at one doore, and let it in at another.

But before I draw to a concluſion, I muſt once againe retreat towards *Ignatius* and his inſociable Societie or Order. And firſt of all, I obſerue a wonderfull great wiſedome in this *Spaniſh* Souldier; and eſpecially one among many others, which is, the fatherly care he had of the future good eſtate, and *propagation* of his Order. For (as *Ribadeneira* ſaith) he was verie carefull, and wonderfully prouident for his ſpirituall babes the *Ieſuites*, in thoſe things that concerned their Kitchen, and the dict of their palat; whereby the prouidence of the holy lame Saint is much to be commended: for (ſaith he) the holy man did fore-ſee, that this baſe begging from doore to doore to get their liuing, would be a great hinderance vnto the ſtudyes and deuotion of his Diſciples the *Ieſuites*. And therefore he would in time prouide for their future maintenance: and ſo obtained of the *Pope*, a diſpenſation for his holy Children, to purchaſe as much Lands & Reuenewes, as they could, towards their reli..e and maintenance: for although he were a poore begger, his charitie was ſuch to his *Societie*, that he would haue them to liue like Kings and Princes.

Hence (by a long experience) I obſerue that all Orders of *Monkes* and *Fryers*, at the firſt (becauſe they would deceiue the world with their pretended, and counterfeit auſteritie, and holineſſe of life) doe profeſſe to lead a verie ſtrict religious life, vntill ſuch time, as they haue enriched themſelues; and then (becauſe they would liue at eaſe, as hauing all things at their command) they procure a diſpenſation from the *Pope*, whereby they may poſſeſſe all the world at their pleaſure. For let the *Papiſts* proue vnto me, one Order of *Monkes*, *Fryers*, *Ieſuites*, or *Nunnes*; that doth now liue, and keepe, or obſerue truly and ſtrictly, the rules

and conſtitutions that their Patrones haue at the firſt preſcribed vnto them; and I will be of their religion: For at the firſt, they do profeſſe to lead a very auſtere life: but in tract of time, by greaſing my vnckle (the Popes worſhip in the fiſt) they haue a very faire diſpenſation ingroſs'd in a whole skinne of parchment, with a leaden ſeale annex'd thereunto, whereby they may play the libertines, and infringe their former vowes ſo ſolemnly made. *Omnia venalia Romæ*, all things are vendible at *Rome*. But I would aduiſe the buyer to be warie, or elſe he may be deceiued.

But now to draw ſomewhat neere to a concluſion, I ſay, that theſe Ferrets (or if you will *Ieſuites*) that doe ſo trouble the world, haue through their deuilliſh plots and practiſes wrought more villany in Chriſtendome, than I can (had I a mouth of braſſe) relate vnto you, it being a thing impoſſible for any mortall man to reckon. Neuertheleſſe I will repeate vnto you ſome few of them, that you may the better know what holy men they are.

They haue beene the onely cauſe that *Don Sebaſtian* the laſt true King of *Portugall*, loſt both crowne and life in his vnfortunate expedition into *Aphricke*: nay before ſuch time that he was there ſlaine, (which was (as it is credibly reported) by the *Spaniards* which the King of *Spaine* ſent to aſſiſt him) *Philip* came with an army of *Caſtillians* to inuade *Portingall*, ouer which people, he and his ſucceſſors haue euer ſince moſt cruelly tyrannyzed, vnder whom the *Portugals* liue more like ſlaues than free men.

Iohn Chaſtell, one of the *Ieſuites* wicked brood, vpon the 27. of December 1594. with a knife wounded the French King *Henry* the fourth in the mouth by ſtriking out, or breaking one of his teeth, hauing miſſed his throat, wherein hee thought to haue ſtucke his knife: for the which fact, and for being *Traitor* to the King, and State, and common corrupters of the young

young men of the Kingdome, and withall the onely firebrands and incendiaries of all the ciuill combuſtions, warres, and troubles, and other haynous crymes, they weare in the Parliament of *Paris* exild or baniſhed the land: And yet before that they were expulſed, the King himſelfe was faine to cry out: *Helas faut-il doncques que les Ieſuiſtes ſoient condamnez par ma bouche?* that is to ſay: Alas muſt § *Ieſuites* be condemned by my owne mouth? ſuch great friends had they to ſupport them in their treacherous deſſeignes. There was a marble pillar erected right ouer againſt the Pallace in *Paris*, as a perpetuall memory of their perfidious *Treaſon*. But within ſome few yeeres after, they were (I know not, by what deuils means & interceſſion) recal'd backe from baniſhment, the pillar raz'd downe, and they highly graced and fauoured: But ſee the euent; the King was within a litle while after, moſt traiterouſly and baſely murdered, by *Francis Ranilac*, a man of their breeding, and ſetting on.

They haue beene aboue twenty yeeres agoe for their treacheries baniſhed out of all the dominions of the *Venetians*, and haue not beene as yet (and I hope they will not be hereafter) recal'd backe.

They haue cheated the old Duke of *Bauaria* of almoſt all his eſtate; and haue beene the onely cauſe of the warres betweene *Poland* and *Sweden*, and likewiſe betweene *Poland* and *Ruſſia*. All the world knowes that they are the chiefeſt Actors and cauſe of the loſſe of the *Voltalin*, *Bohemia*, *Sleſia*, both the *Palatinates*, and the totall ruine of all the lower circuite of *Germanie*, where many thouſands of Innocent men, women, and children, haue loſt their eſtates and liues.

They were the cauſe of the falling out betweene the Marquis of *Brandenburg* and the *Palſgraue* of *Newburg* (whom they haue made one of their *Proſelites*) about the parting and diuiding of the lands of *Cleue*, *Gulicke*, and *Berg*.

Nay, who was the cause of the cruell vsurpation, tyranny, great iniustice, and bloody murders committed by the Duke of *Bauaria* in the Imperiall Citie of *Donawert*, and of the King of *Spaine* in *Aken* or *Aquisgranum* & *Wessell*, by the *Spaniard*? but the *Iesuites*. Who caused *William* Prince of *Orange* to bee murdered, and was the cause of the death of the Earles of *Horn* and *Egmont*, and the blood of so many thousands of men, that were slaine in the *Netherland* warres, these forty or fiftie yeeres, but the *Iesuites*?

These *Ignatian* fathers brought the Duke of *Sauoy* so often times to attempt, (in the time of peace) to scale the wals of *Geneua*, and to put them all both great and small, old and young, to the sword, if hee could but haue taken it, where indeed hee lost the prime noblemen of his Countrey, and was constrained with shame enough to retreat.

Shall I omit the massacre in *France*, and all the ciuill warres that haue beene in that Kingdome, since the beginning of the Raigne of *Henry* the third to this very houre? no: for then I might be taxed of too much forgetfulnesse, seeing the *Iesuites* were the cause thereof. Who makes the *French* King at this instant to persecute the Reformed Church in all parts of *France*, but the same *Ignatian* societie? Were they not *Iesuites* that perswaded the Earle of *Tyron* and the rest of his adherents, to rebell against Queene *Elizabeth*? And who attempted to take her life away by so many treasons; or brought the Queene of *Scots* to an vntimely death, but *Iesuites*? Who perswaded King *Philip* the third of *Spaine* to murder his owne sonne and heire? and who would haue blowne vp our late Soueraigne Lord, King IAMES, the *Prince*, and all the whole State, then assembled together in both Houses of *Parliament*, but the Fathers of the Societie of *Iesus*, and their adherents? To conclude, who brought so many ancient Families in this Kingdome, to vtter ruine, but these *Loya-*

lists?

liſts? O infociable Societie! Deny, if you can, if there was euer any *Treaſon*, either attempted, or effected in all Chriſtendome, ſince *Ignatius* your Patron went halting from *Pampalona* to *Rome*, but that either he or you haue had a hand therein?

Now then, if theſe treacherous crew of lame *Ignatius* his Order, be ſuch dangerous Vipers, as I haue formerly ſhewed vnto you, and as they are indeed? And if they haue beene the onely cauſe of all theſe Warres, Combuſtions, cruell Murders, bloody Maſſacres, Treaſons, and other euils, that now are, or for the ſpace of verie neere one hundred yeeres, haue beene in all parts of Chriſtendome, & alſo the vtter ruine of our friends and allies in forraigne parts? Shall we eſcape their treacheries, and fare better then they? I pray God we may: But I feare the worſt: For this wicked, and Idolatrous, bloody ſocietie of the *Ieſuites*, are like vnto the *Scorpions* of *Latmos*, a Mountaine in *Caria*, who kill and deſtroy the Inhabitants of the Countrey, and ſpare and protect ſtrangers. I meane, they would (if they could) cut the verie throats of all true hearted *Engliſh-men*, that are true profeſſors of Gods holy Word, and loyall Subiects to his Maieſtie; and then bring in an Army of *Spaniſh-Canibals*, to tyrannize ouer vs like ſo many infernall *Belzebubs*.

Let them ſay what they will, this is the ſcope and intent of the *Ieſuites*, and all their adherents. And therefore let euerie true Chriſtian, in the Name of God, take notice thereof, and doe his beſt indeauour, as well by prayer vnto the Lord, for his aſſiſtance and fauour, as otherwiſe, by all meanes poſſible, to preuent in time the eminent euils, dangers, and miſeries, that the *Ieſuites* do intend to bring vpon this renowned and famous Kingdome, which God in his mercie auert. Alas! how often hath God miraculouſly defended vs, & our forefathers, from their damnable Plots, Treaſons, and Conſpiracies:

namely, from so many Treasons in the reigne of Queen ELIZABETH of famous memorie, the *Spanish-Invasion* in the yeere 1588, from the *Gun-Powder-Treason*, and many more: yea, from Plagues, Pestilence and Famine? And yet we are still Ingratefull vnto our good God. And although at the first, when we were freed from those fearfull Indgments of God, we promised amendment of life, and were (or at least seemed to be) for a while verie thankfull vnto his diuine Maiestie for so great a deliuerance, yet by little and little, all these great and vnspeakable mercies of God were (of the most part of vs) forgotten; in so much, that we are become not much vnlike vnto *Mandrabulus* in *Lucian*, who hauing found an infinite great Treasure, offered vnto *Iuno*, the first yeere, a *Golden-mutton*, the second, a *Siluer* one, the third, one of *Brasse*: and in the end, his deuotion grew so cold, that he offered nothing at all. Such is our ingratitude to God. O let vs repent our former ill liues, and chase away from among vs, all Idolaters. O let vs put away the strange Gods, that are among vs, let vs chase away (I say) these *Iesuites*, and other *Popish-Priests*, that maintaine *Idolatry*, and then (and not till then) will God goe out with our Armies: And then (I say) those men (or rather bearded women) that haue of late out-braued vs, not only abroad, but also at our own doores (because they ploughed with our own heyfers (I meane the *English-Iesuites*) and their adherents) shall flye before our Armies, and will say, as heretofore the *Numantians* said of the *Romanes* (whom they had often defeated, and in the end were by *Scipio*, themselues vtterly ruinated) That they were the selfe same sheep, that they had so often beaten; but that they had other Sheepheards. Which God in his mercie grant for his Christs sake, To whom with the Father, and the Holy Spirit, be giuen and ascribed, all honour, and glorie, now, and for euer. *Amen.*

FINIS.

EVROPÆ SPECVLVM.

OR,

A VIEW OR SVRVEY OF THE STATE OF RELIGION in the Westerne parts of the world.

Wherein the Romane Religion, and the pregnant policies of the Church of Rome to support the same, are notably displayed: with some other memorable discoveries and Commemorations.

Published according to the Authours Originall Copie, and acknowledged by him for a true Copie.

Whereunto is added an Appendix of the Iesuits Pilgrimage, proceeding, and present State or greatnesse; of their Impostures and hypocrisie: By *L.O.* an eye witnesse of their actions.

Multùm diuque desideratum.

LONDON,
Printed by *T. Cotes*, for *Michael Sparke*, dwelling in *Greene Arbor*, at the signe of the blue Bible,
1633.

1632

probable, that the matriage of Vncle and Niece (as it was in this cale) is contrary to the Law of Nature, and not Gods poſitiue Law onely: ſeeing the Vncle hath a ſecond right and place of a Father. But howſoever that poinct ſtand, wherein I dare not affirme ought, it is cleerly contrarie to ſuch a poſitiue Law of God, as the reaſon and cauſe whereof muſt needs continue till the diſſolution of the world or overthrow of mankind; and therefore in reaſon and Law no way abrogable or diſpenſable with, but by the ſame or an higher authoritie than that which firſt did make it: that the Pope need not thinke they doe him apparent wrong, who inveſt him with the Title of that man of power, who ſitting in the Temple of God, exalteth himſelfe above God. For what may it ſeeme elſe, bearing himſelfe for Head of the Church, to take upon him to cancell or authentically to allow of the breach of Gods Law, without having his expreſſe and præciſe warrant for ſo doing? Though I am not ignorant, that they haue diſtinctions for all this: which were a merry matter if Sophiſtrie were the proper ſcience for Salvation. But by this and ſome other mariages theſe ſtrange relations of alliance haue growne, that K. PHILIP *the ſecond*, were he now aliue, might call the *Archdvcke* ALBERT both brother, couſin, nephew, and ſonne; for all this was he to him eyther by bloud or affinitie; being Vncle to himſelfe, couſin-germain to his Father, husband to his Siſter, and father to his Wife. And to come a ſtep neerer home, the

the ſame rule of policie made me ſtrongly conjecture till that now God by death hath prevented that miſchiefe; howſoever the Pope hitherto what for feare of ſcandalizing, what for other reſpects, made ſhew not to be forward to conſent to an entended mariage betweene a married King and his Miſtreſſe, much leſſe to legitimate the children adulterouſly begotten, by finding nullities on both ſides in the former marriages, (things made on purpoſe, as he knoweth, to cloke a falſhood;) that yet notwithſtanding himſelfe or his ſucceſſour would yeild to it in the end, if any colour in the world could be laide upon the matter to ſalve the credite of his not erring ſea, and he might ſee good hope for that race to prevaile: yea and it may yet be that in ſome other match he will guide that ſtreame into the ſame courſe: that ſo deriving the ſucceſſion alſo of this other great Kingdom, upon iſſue, whoſe title muſt hold of his legitimation, he may be better aſſured of it than he hath beene hitherto; and have them for ever moſt firm & irreconcileable adverſaries, to all ſuch whether ſubjects or neighbours or whoſoever, as ſhould oppoſe againſt his Soveraignetie and unſtinted power; ſo ſearching and penetrant is the cunning of that Sea; to ſtrengthen it ſelfe more by the unlawfull marriages of other men, than ever Prince yet could do by any Lawfull marriage of his owne.

The **Diſpenſing with oaths** and diſcharging from them, eſpecially in matters of Treatie betweene Princes and States: is a thing ſo repug-

nant to all morall honeſtie, ſo injurious to the quiet and peace of the world, ſo odious in it ſelfe, ſo ſcandalous to all men, that it may be they adventure not to play upon that ſtring in this curious age ſo often as heretofore, for feare of diſcording all the reſt of their harmonie.

Cleare it is that heretofore this made them a neceſſary helpe for all ſuch Princes, as eyther upon extremitie were driven to enter into hard conditions, or upon falſhood and diſhoneſtie deſired to take their advantage againſt their neighbours when it was offered. Which Princes having no meanes to ſalve their Credit with the World, but onely by juſtifying the unholineſſe of their act, by the Popes holy auctoritie interpoſed in it; were afterwards tyed firmly to adhære unto him. And this was the caſe of FRANCIS *the firſt*: with whom immediately upon his oath given to CHARLES *the fift*, for performance of the Articles accorded at his delivery, CLEMENT *the ſeventh* diſpenſed; and by probable conjecture had promiſed him to diſpence with his Oath before-hand, upon hope alſo whereof he tooke it: The effect was for the Popes behoofe, that ever after there was ſtrict loue & intelligence between them; teſtified finally to the World by that famous mariage betweene the Son of the one and the kinſwoman of the other. And verily though I hold in generall too much ſuſpiciouſneſſe, as great a fault and as great an enemie to wiſedome, as too much credulitie; it doing oftentimes as hurtfull wrong to friends, as the other doth

doth receiue wrongfull hurt from diſſemblers: yet viewing the ſhort continuance of ſworne Leagues at this day, the ſmall reckoning that Princes make of Oathes ſolemnly taken whether to neighbours or ſubjects, not faith but profit beeing the bond of alliance and amitie, which altering once, the other haue no longer during, it maketh me thinke not unpoſſible that the Popes unlimited fingers may bee ſtirring even at this day more often in ſecret, in uniting thoſe knots of the bonds of conſcience, than the world is ware of, at leaſtwiſe that by authoritie and imitation of his example Princes aſſume unto themſelves a like facultie of diſpenſing with their owne Oathes, whenſoever they can perſwade themſelves it is behooffull unto their kingdomes, as he when to his Church. But howſoever that ſtands, this is very apparent, that by this doctrine and policie, the Popes oppoſites and enemies, eſpecially the **States** and **Princes** of the **Reformed Religion**, are inestimably præjudiced; beeing reduced hereby to a continuall incerteinty and confuſion in all their weightieſt actions, counſells and reſolutions, there being a warrant dormant for all men to breake league and oath with them, and no neede of particular diſpenſation from his Holineſſe; their Church long ſince by her rules, and ſome of great reckoning among them more lately by their writings, having publiſhed and preached to all the world, that Faith given to Hereticks is not to be

kept; that leagues with them are more honorable in their breaking than in their making; denying that right unto Princes of Christian profession, which Christians unto Heathen, the Heathen one to another of how different Religion soever, yea all honourable Princes unto very Traytours and Rebels haue alwayes kept inviolable. And surely if Father PARSONS at his late comming to Rome pretending to make peace betweene the English Schollars and the Iesuits, (who were charged with much indirect dealing and large imbeazeling) and setting downe certaine articles betweene them to that purpose, whereby each part should be bound to desist impugning of the other, did by handling the matter as is said with such sleight and conveiance, (imitating therein a rule of fatt on the one side and looseon the other in the ground of their order) as first to sweare the Scollars to obserue that which was their part, and afterwards to leave the Iesuits unsworne to theirs; effect his secret and ambitious intent, and to the great griefe of the Scollars make the Iesuits their Governours: what other account can be made of these peaces and leagues betweene those of the **Romane** and of the **Reformed Religion**, but that the one side being tied by oath, and the other left free: (for so are they taught;) they shall so farre forth onely haue performance and continuance, as shall proue to the advantage in ease or profit of that partie which esteemeth it selfe left at libertie.

The sacred, the soveraigne instrument of justice among men, what is it, what can it bee in this world

but

but an oath, being the ſtrongeſt bond of Conſcience? this the end of ſtrifes particular, this the ſoder of publike peace, and the ſole aſſurance of amitie betweene divers Nations: which being made here below, is enrolled in his high Court whoſe glorious name doth ſigne it, who hath made no graunt of acceſſe to his Cœleſtiall palace, but to ſuch as hauing ſworne once, though it redound to their owne damage, yet ſwarve not from it; that nothing but miſchiefe can be præſaged to the world in this age moſt wretched, wherein perjurie hath ſo undermined the very tribunals of judgement, that it hath chaſed true juſtice out of the world, and left no place for a juſt man where to ſtand againſt the craftie. But what may be ſaid when he that ſitteth in the Temple of God, ſhall ſo farre advance himſelfe above God, as to diſpenſe with oaths made ſacred by the moſt holy and high name of God? when he that profeſſeth himſelfe the ſole Vmpire and Peace-maker of the World, ſhould cut in ſunder thoſe onely ſinews that hold peace together: when the Father of Princes and Prince of Religion ſhall carie himſelfe with ſo wicked partialitie and craft, as in diſſolving oaths by afflicting therein the part he hateth, and making the other perpetually obnoxious to him, to worke his owne certeine advantage from both: and laſtly by making that auncient bridle of the unjuſt, to be now an onely ſnare to entrap the innocent, ſhall impoſe that blemiſh upon the name of Chriſtianitie, which Pagans in their naturall moralitie haue abhorred.

I will not here omit one other great helpe, which caſualtie rather than cunning may ſeeme to haue wrought: it falling out often in the affaires of men, that where wiſedome hath furniſhed out ſundry aides and inſtruments, there ſome alſo doe frame themſelves as it were by chance, ſpringing out of the concurrence of divers accidents with the former. As at this day the **Greatneſſe of the Houſe of Auſtria**, extending it ſelfe well neere to all Quarters of Europe, and confining with many of the Popes principall adverſaries: who having long ſince upon the rich purchaſe which they had of the Weſt Indies, devoured in aſſured hope and conceipt the **Monarchy** of our **Weſterne-World**. And finding no fitter and more plauſible meanes to enlarge their temporall Dominion than by concurring with the Pope in reſtoring his ſpirituall; have linked themſelves moſt faſt with his ſea, and inveſting themſelves voluntarily with an office of their owne erection haue taken upon them to bee the Executioners of the Papall Excommunications; that having title from the Pope who giveth his Enemies ſtates *Occupanti*, and diſtracting their ſubjects from them upon feare of his curſe, the reſt they may ſupply out of their owne force and opportunities. And for this purpoſe hath bene erected and by them highly cheriſhed that ſuper-politike and irrefragable order as they compt it, of the **Jeſuites**, who couple in their perſwaſions, as one God and one Faith, ſo one Pope and one King; bearing the world in hand that there is no other meanes for the Church to

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ſtand but by reſting upon this pillar; and by uniting in this ſort all the forces of the Chriſtians, this the onely meanes to vanquiſh that **Arch-enemie of Chriſtianitie**: That the Italians may not brag to haue beene the onely men who haue ſubdued the world unto them by their wit, the Spaniards having proved ſo good ſchollars in their ſchooles, that though they follow them in their grounds of pretending their advancement of Religion, and in their Inſtruments of religious orders to practiſe mens minds with; yet in this they out-goe them; that they uſe the Popes weapons, lightenings, thunders, and terrours for inſtruments of their owne greatneſſe; and his hope of re-eſtabliſhing his ſpirituall reputation by them to the immoderate encreaſe of their ſecular power by him; that the Pope alſo himſelfe muſt in the end be conſtrained to caſt himſelfe into their armes, and to remaine at their devotion, acknowledging him thenceforth for his good Lord and patron, whom heretofore he hath governed and commanded as his ſonne. A poinct which as ſome of the miniſters of Spaine in the huffe of their pride have not beene able to hold in, but have braved the aſſembly of Cardinals to their beards, that they hoped ere long to ſee the day, that their Mr. ſhould tender halfe a dozen to the Pope to bee made Cardinalls at once, whereof he ſhould not dare to refuſe any one; and that the Cardinalls themſelves ſhould as little dare to chooſe any other Pope than whom he named: ſo their importunat preſſing of the Popes in theſe latter times

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to ſerue all their ambitious and raging turnes, and the long præjudicing of the libertie of the Conclaue in their elections, hath given them good aſſurance that they ſpeake as they meane, that their braggs are hopes, and theſe threats are purpoſes. But howſoever the great jealouſie and feare whereof, as being not now to learne the Spaniſh hautineſſe and inſolence, (who in the pride of their Monarchie are growne alſo to ſweare by the life of their King,) have extremely perplexed ſome of the later Popes; and driven them to very extraordinary and deſperate reſolutions; which they have paid for dearely; and in generall have made it enacted for a rule in that ſea, not ſo much to ſeeke the repairing of their forrein ſpiritual authorities (if it cannot be done but by meanes of ſo huge inconvenience,) as to ſtrengthen and make themſelves great in their temporal eſtate at home: Yet now ſeeing France beyond all hope of man reunited in it ſelfe, and likely to flouriſh as in its former proſperitie, whereby they ſhall be able ſo to balance theſe Monarchs as to make that part the heavier, to which they ſhall propend (an auncient rule and continuall practiſe of that ſea) I ſhould not greatly doubt, but that they will bee content againe, henceforward ſo long as matters ſtand in termes they do, to entertaine that good correſpondence with the **Houſe of Auſtria**, as to ſerve them with their Excommunications, that they may bee ſerved by them with their Executions. The ſweetneſſe whereof as the Spaniard hath long ſince taſted in effect, having ſeized on Navarre

varre by that onely pretence; and of later times in high conceipt and hope; truſting to haue embraced both France and England by the ſame meanes: ſo doubt I not but that other branch of the **House of Austria** in Germanie, which hath engroſſed and in a manner entailed to their houſe ſo many elective States, the Empire, the Kingdomes of Bohemia with his dependances, and of Hungarie, and are likely alſo to draw in the Princedome of Tranſilvania; whenſoever they ſhould attaine quiet and ſecuritie from the Turke, (which hath no great unlikelihood to bee compaſſed in ſhort time) would take the ſame courſe againſt the Proteſtants of Germanie; having ſo many Prælates and other there to aſſiſt them, (who by rooting out the Proteſtants out of all their States have prepared a good ground for ſuch a future exploit): Howſoever the Pope himſelfe doe yet forbeare his thunders, having learned by his loſſe elſewhere, that it argueth in theſe actions more courage than wit, to make a noiſe ere the blow be ready. Now as theſe are the hopes of the **House of Austria**, for the enlarging of their eſtate and moleſting of their neighbours: ſo for the entertaining of perpetuall unitie and love amongſt themſelves, they uſe the graund præſervatiue and helpe of marriage, the onely ſure bond of amitie in the world: in ſo much that by continuall intermarying among themſelves, they remaine ſtill as brethren all of one family, and as armes of the ſelfe-ſame body. Theſe take I to be the meanes, whereby the Papacie hath aſſured ſo

many of the greateſt unto it.

To deſcend from which to thoſe that are next them in degree, the **Nobilitie** and other perſons of worth and qualitie; the Papacie is not diſprovided of his inſtruments to worke upon theſe alſo; it hath his baits to allure them, his hookes to retaine them. I will not ſtand much upon the benefit which their **Confeſſion** doth herein yeild them, whereby prying into the hearts and conſciences of all men, they attaine knowledge of the ſecrets, they found the diſpoſitions, they diſcouer the humours of all the moſt reſpective and able perſons, of what Country, or calling, place or qualitie ſoever. A matter of ſingular conſideration in the menaging of affaires of principall importance for the well-guiding of Counſells: the ignorance thereof being cauſe of error in the wiſeſt deliberations, and of uncerteine ſucceſſe in the moſt grounded reſolutions. To omit the great wealth which they heape thereby, perſwading their penitents eſpecially in that onely houre of agony and extremitie, to ranſome their ſinnes committed againſt God by conſecrating their Goods unto the Church of God: whereby they have prevailed in all places ſo farre, the Ieſuits above all other, who are noted and envied by other orders of Friers for engroſſing the commoditie of being rich mens confeſſours, where good is to be done; with whom their pranks in that kind have beene ſo rare and memorable, that moſt States at this day have beene forced by publike order to limit the proportion of that

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kind of purchaſe. For in that caſe they can eaſily extenuate thoſe other helps of **Indulgences** and of **Requiems** at their priviledged Altars, and yet without touch of the Popes Omnipotencie.

They compt them but ſimple folke that cannot uſe their ſeverall deviſes without croſſing one the other how contrarie ſoever. They can tell them that it may be for want of contrition in themſelves, thoſe ſoveraigne pardons wanted a fit ſubject to worke on: and ſo for the other after-helpe; the want of intention in the Prieſt, may fruſtrate the Maſſe of that prærogatiue of vertue; whereby their ſoules may perhaps fry in Purgatory: when their friends ſhall imagine they ſhine in glorie. That the onely ſure way of having good, is by doing good: and what good to be done at death, but the beſtowing well of his goods? and where better beſtowing them, than upon him that gaue them? and to God they are given, when they are given to his Miniſters.

Neither yet will I other than mention onely the helpe which the **choiſe** of their **Cardinals** doth yeild herein: whom chooſing in great part out of the moſt noble and potent families, that either voluntarily deſire it, or can be induced to accept it; they both give good ſatisfaction to all forrein Nations, but eſpecially hold Italy to them in deepe devotion; and ſtrengthen themſelves with the favour and ſupport of thoſe mens kinreds, whom they have placed in the next ſtep to the top of their glorie: Yea and often times by meanes of theſe Cardinalls their aſſured inſtruments, they

insinuate themselves into the swaying of the government of those States wherein eyther by their Nobilitie or other worth they beare authoritie. A policie of long usage and observed by many. The same also though not in the same high degree, they have wrought and do still worke in those Realms which acknowledge theyr **Romane Supremacie**, by the ordinarie Bishops and other Prælats advaunced in them. Who on the one side having sworne obedience to the Pope; on the other side having voice in the high Courts of Parliament (as representing the first of the three estates of the Kingdoms,) and otherwise also employed in weightiest affaires; have carried themselves with that doubleneſſe in their two-fold dutie, as that still the Popes greatneſſe hath beene upheld to their utmost power.

For which cause some States, as the Venetians by name, to countermine that foreine policie with an inward provision, whensoever any of their Gentlemen set foot into that course, they dismisse them thence-forward even from those graund Councells, whereinto theyr very byrth-right and Familie did give them entrance,

But Iewells are rare, and for few mens wearing. Such are the honours of Cardinals, being made Kings Companions. The multitude and diversitie of men of spirit and qualitie requireth store also and **Varietie** of competent **Preferments** to enterteine them with in good content and correspondence: a thing in all States of very necessarie and chiefe regard. Wherein although the

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Papacie may ſeeme at the firſt bluſh to have no furniture extraordinary above other Princes, ſave onely in one kind, for men of Eccleſiaſticall calling; (by which he is able to advance men of learning incomparably above any other Prince in the world, as having well-nigh all the Biſhoppricks & Abbeys in Italy with other Church-livings, almoſt halfe the benefices in Spaine, very many Eccleſiaſticall præferments of all ſorts in other Countries at his beſtowing:) yet if we looke into the uſe and practiſe of theſe times, it will well appeare that even by Eccleſiaſticall Livings hee partly accommodateth and partly ſuffers (as by his Grace) to be accommodated, all profeſſions and ages, though neither fit nor very capable of Eccleſiaſticall order; what by diſpenſations or tolerations to be adminiſtrators of Abbeys, Biſhopricks and other benefices, as is uſed in France; what as in Italy and Spaine, by aſſignations of yeerly penſions out of their revenues: which being ſo great as there they are, they may eaſily; and having hope of expiring, they may contentedly beare. And moſt of this out of the dominions and territories of other Princes, and without any charging or impoveriſhing of his owne: A choiſe and refined piece of high quinteſſence of wit, which never yet any State could ſo diſtill their braines as to aſpire to beſides the Papacie. To let paſſe the infinit number of honours and livings, what Eccleſiaſticall, what ſubordinate and miniſteriall to them; and what alſo in part temporall, as belonging to the Knights of the holy orders, which are

many: all which although not directly in his owne donation, yet in that they have their right either grounded upon, or greatly favoured and continued by his Religion, and in the decay of that (as experience hath shewed) were likely also to quaile; are strong props to the upholding of the glorie of the Papacie: arming so many tongues and hands in the defence thereof, as either are or have hope to be advanced by it, and each drawing his kindred, friends, and followers with him. A sweet enchaunter and deceiver of men is the hope of honour and worldly profit, which lulling oft, even in the better sort, the Conscience asleepe, doth awaken withall and sharpen the wit, to find out arguments for the proving of that conclusion which affection beforehand hath framed; and by custome and continuance engendreth in them a perswasion that they have done well in that, which at the first their owne knowledge could say was otherwise. How powerfully then may it sway with that other sort of men, whose belly being their God, maketh their appetite their sole Religion? which if the experience of former times have not sufficiently affirmed; it were to be wished perhaps, that more fresh proofe might have beene given thereof once againe in this Kingdome of France: where some of the wisest and chiefe have thought, that if the King should accord to the Clergies late supplication, to bestow Church livings upon fit men and onely of Ecclesiasticall calling; those Princes and Peers which now in regard of that particular commoditie which they

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reap from the Church in tearmes it ſtandeth, have unſheathed their ſwords in defence thereof, would ſoone turne them another way, to the utter razing of it, that they might ſatisfie their greedines with the ſpoile of that State, whoſe pay they could no longer have.

But for the **Clergie** themſelves, who are in all places under the Papacie great in number and power, they are moſt firmely aſſured to that Sea; what by the multitude of exemptions and **Prerogatiues** above the Temporaltie, which under the Popes protection they ſecurely enjoy; what with expecting of no other than utter ſaccage and ruine, if the oppoſites of the Pope ſhould happen to prevaile: ſo undiſcreet and violent hath beene their cariage in moſt places, where they have beene able either to bring or pull in alſo their Reformation. Yea herein alſo it hath befallen, as in ſome other things, that not only caſuall, but even meere croſſe accidents haue redounded to the Popes great advantage & benefit: this great part which in this age hath beene raiſed againſt him, having wrought this effect, to make the reſt more firme, more ſerviceable, and more zealous towards him. In ſo much that whereas in France in former times he was ſmally regarded of any, but ſtomacked at by the Princes, impeached, abridged, and appealed from by the Prælates, and laſtly either deſpiſed or neglected by the people: the hatred and rancour conceived againſt his adverſaries, (which being firſt kindled by eagerneſſe of oppoſition, is now by long continuance therein moſt ſtrongly ſettled, have produced effects of cleane contrary nature:

ture: the Princes and Cities have joyned in holy league for the upholding of him; the people with all furie have raged, have fought againſt, have murdered and maſſacred his oppoſites in all places; and the Clergie of Fraunce which heretofore hath withſtood him in many better Councels doth now call mainely for his late **Councell of Trent**, reiected over all the world ſaving Spaine and Italy, to be admitted and eſtabliſhed over all that Kingdome. A Councell of all other moſt ſervile and partiall to him, and carried by him with ſuch infinit guile and craft, without any ſincerity, upright dealing or truth, as that themſelves will even ſmile in the triumph of their owne witts, when they heare it but mentioned, as at a Maſter ſtratagem. Yea ſo ſtrongly hath this oppoſition faſtned his Clergie to him, that the name of a generall Councell is now the moſt plauſible, which in former times was the moſt fearefull thing to him in the world; and whereunto hee was never brought with any better good-will than an old bitten Beare is drawne to the ſtake to be bayted by his enemies, who dare tug him in Companie, at whom in ſingle they ſcarce durſt barke: ſo powerfull is the nature of all oppoſition to encreaſe deſpite and hatred againſt the enemy; and to make friends eſpecially thoſe that are intereſſed in the ſame cauſe, to cleave more cloſe together. Yea rather ſo wiſe is he ever admirable Creator even in all his works of what nature ſoever, as to temper the very accidents of the life of man with ſuch proportion and counterpoiſe, that no proſperitie without his inconvenience, no adverſitie without his comfort, to chaſe

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out of mans life Securitie and Deſpaire, the onely enemies of all vertuous and honourable courſes.

To each thing hath the goodneſſe of that wiſe Architect imparted a peculiar badge of honour, that nothing ſhould bee deſpicable in the Eyes of other. The Princes in Majeſtie and ſoveraigntie of power; the Nobilitie in wiſedome and dominative vertue together with the inſtruments thereof, as Riches, Reputation, Allies and followers, and the people in their multitude are reſpectable and honourable. Which **Multitude** being of ſo great conſequence in matter of State; the policie of the Papacie hath in no wiſe neglected; but provided both reaſonable entertainement for them, and fit means alſo to practiſe and worke upon them. Here come in thoſe heapes of theyr **Religious Orders**, that multitude of Friers, which abound in all places, but wherewith Italy above all doth ſwarme. A race of people in former times Honourable in their holineſſe; now for the moſt part contemptible in their wickedneſſe and miſerie: alwayes praying, but with ſeldome ſigne of devotion; vowing obedience, and ſtill contentious; chaſtitie, but yet moſt luxurious; povertie, yet every where ſcraping and covetous: Which I ſpeake not of them all, there being many among them of ſingular pietie and devotion in their way: but of the farre greater part as they are generally reputed where-ever I have beene. But to returne to the ayd which the Papacie doth reap from them. The onely contentfull care that the ordinary ſort of men entertaine in this World, is in **Providing for their Children**, to leave them

in good eſtate, and not inferiour but rather above their auncestours: which thoſe that have many, being not able to performe for all; it is a great eaſe to them, (and ſuch an eaſe as even Princes and great Peeres themſelves ſome times diſdaine not, but are rather glad of,) to diſcharge their hands of ſome of them, eſpecially of ſuch as by diſgrace or defect of nature are eyther more backward, or leſſe lovely than other, at an eaſie and ſmall rate, and yet with honourable pretence, namely by conſecrating them wholly to the ſervice of the Creatour, and providing an higher place for them in his cœleſtiall Kingdome. For ſuch is their opinion of theſe orders of religious and Angelicall perfection, as they uſually ſtyle them; the Friers alſo themſelves having names given them by their Governours, each according to his meritts importing no leſſe; and as they increaſe in their holineſſe, ſo proceeding in their titles, from **Padre Benedetto** to **Padre Angelo**, then **Archangelo**, **Cerubino**, and laſtly **Seraphino**, which is the top of perfection. But for their owne high conceipt of their perfection and meritts, this example may ſerve. I have heard one of their moſt reverend Capuchins for zeale, ſanctitie and learning, preaching in principall place before the Biſhop, in ſharpe reproofe of the forſaken crew of blaſphemous Gameſters, pray ſolemnly to God (though acknowledging himſelfe firſt in humilitie atgreat ſinner,) by his meritts and diſcipline, by the teares which his Eyes had often ſhed, by the chaſtiſement which with his cord hee had often given himſelfe, by thoſe many

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ſharp voyages, which for the love of God hee had made, becauſe they did grieve *Animam pauperis*, which was himſelfe, that if there were any which ſhould ſtill notwithſtanding his admonitions perſiſt in that wicked gameſtrie, he would ſtrike them ere that day twelve-moneth with ſome markable puniſhment: The ſame man another time in an extaſie of Charitie, (calling God, all his Angels and Saincts to witneſſe it,) to ſtrip himſelfe of all his meritts (though few hee acknowledged) before the little Crucifix there, embracing and kiſſing it; and to pray it to reward them upon his dearely beloved Auditorie; for whoſe ſakes hee was content alſo to be reputed the greateſt ſinner of all the aſſemblie.

Such being their perfection then, the deſiring it muſt needs iſſue from an honourable affection. Now although the Italian, being a thriftie menager, doe in his heart greatly repine at a Cuſtome of theyr Nunneries have of late brought uppe (being indeed conſtrained to it by the exceſſiue multitude which in the former reſpect are thruſt upon them;) which is, not to receive any Gentleman or merchants daughter without a dowrie of two hundred Crownes, and fifteene or twentie Crownes yeerely penſion during her life, and tenne Crownes yeerely rent to theyr houſe for ever; neyther admitt they of any mean mans daughter without ſome Crownes alſo in name of a dowrie at theyr Spirituall mariage to GOD, and thoſe ſhall be but ſerving-Nunnes to the former: yet finding of two charges this farre the eaſier, they are content to

ſwallow downe that, which by champing on they cannot remedie. But the orders of religious men bring them another eaſe alſo. It diſburdeneth their Country of an infinit number of diſcontented humors and deſpayring paſſions: Whoſoever in his deareſt loves hath prooved unfortunate; whoſoever cannot proſper in ſome other profeſſion which hee hath beene ſet to; whomſoever any notable diſgrace or other croſſe in his eſtate hath bereaved of all hope of ever riſing in this world; whoſoever by his miſcariage hath purchaſed ſo many enemies, as that nothing but his bloud can giue ſatisfaction to theyr malice: all theſe and many other reduced to like anguiſh of minde and diſtreſſe, or otherwiſe howſoever out of taſt with the world, have this haven of content always open and at hand to flee to; when they can finde no other place of repoſe to ſtand on, then reſolue they to goe Friers as they phraſe it. Yea whoſoever by his monſtrous Blaſphemie or other like villanie hath deſerved all the tortures and deaths in the world; if before the hand of Iuſtice lay hold upon him, hee voluntarily profeſſe himſelfe a Capuchine or Hermite, or of ſuch like ſtrict Order: the Pope doth forbid any further purſuit, as thinking his voluntary perpetuall penance ſufficient: and of this ſort is the greateſt part of their Gentlemen Capuchins: for ſo are the moſt of their order by byrth. Neither is this religious life (ſave in ſome very few orders) ſo ſevered from the world and the commodities thereof, but that it enjoyeth as many contents as a moderate minde need wiſh; and immoderate affections can finde

finde meanes alſo to ſatisfie themſelves at pleaſure: in ſumme, they are rather diſcharged of the toyles and cares, than debarred of the comforts and ſolaces of this life. Neither is there almoſt ſo meane a Frier among them, that hath not ſome hope to be Prior of his Convent; and then perhaps Provinciall of that reſort or Province; and laſtly, not unpoſſible that his good fortune may ſo accompanie, or his merits ſo commend him, as to attaine to bee Generall of all his order. The Generalls are as fit to be made Cardinals as any men: and finally ſundry of them within the memorie of man, have beene advaunced from the eminence of Cardinall dignitie, to the ſoveraigntie of Papall glorie.

Hope is a ſweet and firme companion of man, it is the laſt thing that leaveth him, and the higheſt things it promiſeth him; it maketh all toyles ſupportable, all difficulties conqverable. Now the multitude of theſe Orders, and good proviſion for them, being ſo great an eaſe to all ſorts of men in their private eſtates, as they generally accompt it: it muſt needs be a great bond of their affection to the Papacie, under which they enjoy it, as by whom alone thoſe orders are protected, and whom his Adverſaries doe ſeeke utterly to exterminate & ruine. That I ſpeake little of the particular perſons who enter thoſe orders, who draw thereby their whole race the more to favour that way, which in ſo infinite a number of them muſt needs be of great moment. And although againſt this might be objected with great reaſon, the ineſtimable damage which the publike doth thereby receive; as in Italy for ex-

ample, perhaps halfe the Land in many places thereof, and generally a full third, beſides their other availes, being appropriated to this ſort of people and other perſons Eccleſiaſticall; yea and of the people themſelves, perhaps a quarter of a Million at leaſt in that one Nation, having withdrawne hereby from all ſervice of Prince or people, Common-wealth or Country, and confined themſelves to the Cloyſter-life in Beads and Oraiſons, living wholy upon the Hony which the toyling Bee doth gather; which perhaps with an other quarter million of another ſect, (I may erre in both numbers, but I aime as neere the truth as by conjecture I can, proportioning the places where I have not beene with thoſe where I have) who have abandoned themſelves to an other trade, as idle but more wicked, devouring with mens goods their bodyes and ſoules at once; may be the cauſe that, that Country though as populous as it can well beare, yet comes manifold parts ſhort of that ſtrength which in former times it hath had, either for defence of it ſelfe, or offence of his neighbours, yet notwithſtanding theſe are theorems which few liſt to ſpeculate; the whole World running mainely to things ſenſible and perfect, and to that which profits them in their owne particular, though it bring with it a certaine hurt and finall ruine of the publike; without the ſafetie whereof to them that iudge things rightly, neither any particular eſtate can proſper.

But the benefit which the Papacie doth draw from theſe Friers, conſiſteth leaſt in this point in the

the accommodating and yeilding content to other : it ſtands in the **Multitude of Hearts, and Hands, of Tongues and Pennes**, diſperſing in all Countries, but united in his ſervice, of men of moſt fierie and furious zeale, who with unceſſant induſtrie and reſoluteneſſe incredible, give over no travaile, leave no exploit ſo difficult and dangerous unattempted, for the upholding of the Papacie, and advancing of that Religion, on which all their comfort and credit in this life, all their hope of prærogatiue in the life to come dependeth; being of the other ſide eſteemed for the moſt louſie companions, the moſt unprofitable drones, the moſt devouring Locuſts, the moſt Reprobate Ignoble Ignominious and wicked race, that ever the world was yet peſtered with, in ſumme, more vile than the very mire that they tread on.

There was neuer yet State ſo well plotted in this World, or furniſhed with ſuch ſtore of inſtruments to imploy in the ſervice thereof, as to be able to practiſe and perſwade with the multitude otherwiſe than in their publike aſſemblings or other meetings, the Papacie onely excepted : who by reaſon of the infinity of theſe religious people, all made out of other folkes ſtuffe, and mainteined at other mens charge, is able and doth deale in particular and private, as occaſion requireth, with men, women and children of how meane eſtate ſoever, inſtructing, exhorting, confirming, adjuring, kindling them in ſuch ſort, as makes fitteſt for their drift and

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for the end they have propoſed.

The difference in force and effectualneſſe of operation betweene which private perſwaſions, and thoſe publike preachings, where the hearers according to the uſe of mans nature neglect that in particular which is commended to their regard in common; though eaſie to conceive; Yet they onely can ſufficiently perhaps eſteeme, who have ſeene a Frier an abandoner of the world, a man wholly rapt with divine affections and extaſies, his apparail denouncing contempt of all earthly vanitie, his countenance preaching ſeveritie, penance and diſcipline, breathing nothing but ſighes for the hatred of ſinne, his Eyes lifted upwards as fixed on his joyes, his head bowed on the one ſide with tenderneſſe of love and humilitie, extending his ready hand to lay hold on mens ſoules, to ſnatch them out of the fierie jawes of that gaping blacke Dragon, and to place them in the path that conducts to Paradiſe; when ſuch a man I ſay, ſhall addreſſe himſelfe to a woman, whoſe ſex hath beene famous ever for devotion and credulouſneſſe, or to any other vulgar perſon of what ſort ſoever, perſwading, beſeeching with all plauſible motions of reaſon, yea with ſighes of feare, and teares of love, inſtanting and importuning no other thing at their hands than only this, to be content to ſuffer God to ſave their ſoules and to crowne them with everlaſting happineſſe: which they ſhall certainely attaine by ranging themſelves with the heavenly Armie of God, that is, by adjoyning themſelves to the Church of CHRIST and his Vicar; and this againe and againe

gaine at ſundry times iterated and purſued with ſhew of incredible care of theyr good, without ſeeking other meed or commoditie to himſelfe, ſave onely of being the inſtrument of a ſoules ſalvation. Is it to be mervailed though ſuch a man be received as an Angell of God, ſent expreſly for their ſalvation to whom hee comes: though he prevaile and poſſeſſe them in ſuch forcible ſort, that no acceſſe remaine for any contrary perſwaſion; that nothing ſo violent which they will not attempt, nothing ſo deare which they will not beſtow for the advancement of that Church, by which themſelves hope finally to be ſo highly exalted? And although all Friers being of ſo divers mettall are not able to play their parts ſo naturally and with ſuch perfection as ſome that I have ſeene: yet being trayned up in the ſame ſchoole they all hold one courſe; and certeinly by theyr dealing thus with men at ſingle hand in private and particularly applied perſwaſions (which though they uſe not continually, yet neglect they not whenſoever opportunitie doth require,) they prevaile as experience doth daily ſhew exceedingly.

What may I now ſay of theyr **Readineſſe** to **Undertake** and their **Reſoluteneſſe** to **Execute**, what act how dangerous and deſperate ſoever, that may tend to the advancement of theyr ſide or Order? I neede not ſeeke farre backe, nor farre off for examples. The late HENRY of France ſlaine by a Iacobine, and this man wounded by a Schollar of the Ieſuites, the one for want of Zeale only in theyr violent courſes; the other as miſdoubted of

ſinceritie in his Converſion; may ſhew what meaſure theyr profeſt enemies were to attend, if they could obteine as open and ready acceſſe unto them. At this preſent the King hath gone in daunger of his life a long while from a Capuchine, having at the inſtigation as is ſayd of certeine Ieſuits of Lorraine undertaken to diſpatch him: whoſe Picture being brought hither by the MARQVIS DV PONT, cauſed ſearch for him over all Paris, and at length hee is taken, and laſtly alſo executed, together with an other Iacobine convicted of the ſame Crime. And what may it not be thought theſe men would doe; being commanded by their Generalls whom they have vowed to obey, and in the Popes neceſſary ſervice, and with his expreſſe deſire; who are caried with ſo deſperate rage and furie, againſt whatſoever impediment theyr bare conceipts without warrant of higher Authoritie preſent unto them? And as in violent attempts to be executed by themſelves they are men reſolved and hardy; as having no poſteritie to be oppreſſed by theyr ruine, which of all other things doth conteine men moſt in dutie; ſo in exciting the multitude to Sedition and tumult in favour of theyr cauſe and of theyr Catholike Religion, they are as ſedulous and ſecret; uſing the opportunitie of Confeſſion to practiſe the vulgar, with annexing of ſuch conditions to the abſolution they give them, as the turne which they intend to ſerve requires: a poinct very remarkable in weighing of the manifold fruicts which at this day that Sacrament doth beare the Papacie.

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Of late here at Paris it hath beene diſcovered, that certein Confeſſors having taken a ſolemne promiſe of theyr penitents that they would live and die in the Catholike religion, yea and die for it alſo if need ſhould require: have enjoyned them there-upon to oppoſe by all means againſt the verifying of the Kings Edict for the **Protestants**. Soone after enſued a generall rumour and terrour of new Maſſacres, though uppon no other great ground for ought I can learne.

But among many other poincts to be regarded in theſe Friers, **Their very Multitude** ſeemeth to me to bee one not of leaſt conſideration; if the Papacie being reduced to any termes of extremitie ſhould reſolve to **put** them **in armes** for his finall refuge and ſuccor. The **Franciſcans** alone in the time of SIXTVS QVINTVS their fellow and Father, are ſayd to have beene found by ſurvey to be XXX. *thouſand*. The **Capuching** a late branch of them do vaunt to be VIII. *thouſand* at this preſent. The **Dominicans** ſtrive in competencie with the **Franciſcans** in all things. The **Jeſuites** great Statiſts are withall exceeding rich, mighty, and many: but for their greedineſſe of wealth and rare practiſes to get it, infamous in all places. The **Carmelitans** and **Auguſtines** have their hives in every Garden, and every where ſwarme. The other Orders of Friers and Monks being exceeding many, complaine not of paucitie in theyr ſeverall profeſſions. In ſumme, other Countries are ſowne but Italy thicke ſtrewed with this kind of people: whoſe number perhaps in the whole may paſſe a **Million** of men: of

which the one halfe at the leaſt eyther are or would eaſily grow to be of luſtie able bodies, not unfit to be ſoone employed in any warlike ſervice. If the Pope having plaid away the reſt of his policies, were brought to this laſt hand to ſet uppe his reſt upon theſe men, what ſhould hinder him from raiſing huge armies of them in all places? Their courſe of life perhaps, their vowes and profeſſion? whereof himſelfe hath the Key to locke and open at pleaſure. Their unwillingneſſe of mind or backwardneſſe to ſuch actions? which cannot be imagined by them that know their eagerneſſe of ſpirit, and conſider withall their ſtanding onely with his State, and falling with his ruine. Their unaptneſſe then and indiſpoſition of body? which faſting, watching, lying on the ground, enduring cold, exact keeping of orders, obedience to theyr commanders, ought rather to make fit to all militarie diſcipline. The difficultie then of aſſembling them in ſuch caſes together? Here needs muſt I celebrate the excellencie and exactneſſe of theyr order and government, being ſuch as needeth not yeild to any I know for that purpoſe. Each order hath his Generall, reſiding at Rome for the moſt part, to advize with the Pope and receive direction from him: who being men of great reputation and power, are choſen though in ſhew indifferently by all the Maſters, that is, Doctours, of their order whereſoever; yet in an election ſo finely and cunningly contrived, that the voyces of Italy are farre prædominant: even as in the election of the Pope, the Italian Cardinalls, and in their moderne Gene-

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rall Councells, the Italian Biſhops, doe farre exceed all the reſt of Chriſtendome; that ſo the ſafetie of the Papall Sea and the greatneſſe of Rome may reſt aſſured. Theſe Generalls have under them their Provincialls as Lievtenants in euery Province or State of Chriſtendome: and the Provincialls have under them the ſeverall Priors of Convents: and theſe their companies. A commandment diſpatched away once from the Generall paſſeth roundly by the Provincialls to the Priors with all ſpeed. Being receiued by the inferiours, they addreſſe themſelves to performance: yea though it commaund them a voyage to China or Peru, without diſpute or delay they readily ſet forward.

To argue or debate their Superiours mandates, were preſumption; proud curioſitie, to ſearch their reaſons and ſecrets; to detract or diſobey them, breach of vow equall to Sacriledge: ſo that as in a well diſciplined Armie, the Generall guiding, the Souldiers follow; hee commaunding, they obey without farther queſtion or doubt; ſo theſe have no other care than to performe with dexteritie, what mandate ſoever their Generall in the plenitude of his authoritie ſhall addreſſe unto them. This order, this diligence, this ſecrecie, this obedience in a people that may wander without ſuſpition in all places, and finde good reliefe and aide in their paſſage, will anſwer both the former and many other obiections: to which being added the good grace, wherein they are generally with the vulgar, the meanes which they have to provide themſelves of all things neceſſarie; what with their repoſitories

of reliques and ſilver Images, what with Church-plate and Treaſure: wherein ſome of them are exceeding rich, and daily encreaſe: unleſſe the world ſhould with generall conſent bend againſt them, it may bee if the times ſhould enforce ſuch employment, they would be able being aſſociated with ſuch favourers as they ſhould find, to make a very ſtrong part for the Pope in all places; eſpecially conſidering that theſe forces ſhould bee then raiſed out of his enemies Countrey, and ſo weaken them, as bloud drawne out of the veines of their owne bodies. And that no man may deceive himſelfe with that errour, that in theſe profeſſours of peace, there is no humor of war, that minds wholly poſſeſt with ſweet contemplation can embrace no thoughts of ſo bloudie reſolution; let him view but a little into the late French troubles, hee ſhall find that the militarie Companies of the Leaguers, were often times even ſtuffed with Prieſts and Fryers, tall men and reſolute. Hee ſhall find that of theſe people there have ſerved what in Field what in Garriſon at one time, ſufficient to have made a great Armie of themſelves onely. Hee ſhall finde that at Orleans, a Capuchine being expreſly ſent to that purpoſe by his Prior, went up and down the ſtreets with a great wooden Croſſe, crying. "**Come forth "good Chriſtian, deſtroy the enemies of the "Croſſe of thy Saviour**, and therewith put to the Sword at ſundry times ſix-ſcore of the Religion, till he left none remaining.

Laſtly he may underſtand if hee pleaſe, that very lately in Paris ſome of them in their Ser-

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mons have incited: not obſcurely to a new **Maſſacre**, complaining that the bodie of this Realme is ſorely diſeaſed, beeing over-charged with corrupt humours, as not having beene let bloud theſe five and twentie yeeres as it ought. To conclude, I conceive this force of Friers to bee ſo great, what in regard of their very multitude, what by reaſon of their deadly rage againſt their oppoſits; that it would be hard for any State to bring in the Reformed Religion, without diſcharging it ſelfe firſt of this difficultie and burthen.

In Germanie the firſt reformers of Religion in this age were Friers themſelves; who being men of great marke and reckoning amongſt theyr owne, drew theyr Convents and other troups of theyr orders with them; and thereby ſet the reſt in ſuch an amazement and ſtand, that the Pope grew in a generall great jealouſie of them all, as doubting their univerſall revolt from his obedience. In England they were with great policie and practiſe diſſolved before any innovation in Religion was mentioned; whereas to have done both together, had beene perhaps impoſſible: but firſt cleane preventing them of pretence of Religion, and after finding their religion cleane ſtripped of that ſuccour, both they were quietly ruined, and of this more quietly reformed.

In France this King upon that out rage againſt his perſon ſmoked the Ieſuits out of their neſts in moſt parts of his Kingdome. If hee had done the like alſo at the ſame time to the Dominicans, (a moſt potent and flouriſhing order in Spaine above all

all other,) in revenge of the murther of the King his predeceſſour: or if hee would and could do it now to them and to the Capuchins, (who at this day next the Ieſuites are of greateſt renowme,) in puniſhment of theſe laſt practiſes ſo fortunately diſcovered; and ſo chaſtiſe the ſchooles alſo when he tooke their ſchollers in ſo enormious faults, there were great hope for the Reformed Religion in time to prevaile: which is now ſo prejudiced and perſecuted by theſe Friers, that hardly can it keepe foot on the ground it hath. Thus much of the ſtrength which theſe religious Orders doe yeild to the Papacie.

Whereto I muſt adde the like invention of **Spirituall fraternities** and Companies, perhaps equalling yea exceeding in number the orders of Friers: in which under the protection and in honour of ſome Sainct, or of any other holy name or religious myſterie, and often times annexing themſelves to ſome of the orders of Friers, the lay people of all ſorts, both men and women, both ſingle and maried, doe enroll themſelves into one or more of theſe Societies; approching ſo much neerer to the eſtate of the Clergie, unto which ſundry of them are no other than neere appurtenances. Whereby as they tie themſelves to the Orders of them, conſiſting in certaine extraordinarie devotions and proceſſions, bearing alſo at certeine times ſome badge of their Company: ſo are they made partakers of all ſuch ſpirituall prærogatives, whether partnerſhip in the Churches merits, or intereſt in ſundry Indulgences, ſome halfe

halfe plenarie, ſome whole, ſome for the time paſt, ſome before hand for ſundry yeeres to come, and chiefly the avoyding or ſpeedy diſpatch out of Purgatorie; as the Pope and his anteceſſours for the encouragement and comfort of Chriſtian people in their devotion have thought good in their Charitie to graunt unto them. Theſe Fraternities are not yet growne into any great requeſt in other places: Howbeit in Italy they have ſo multiplied, that few, eſpecially of the vulgar and middle ſort of men, who either are or affect any reputation of devotion, but have entred into ſome one of them, and ſundry into many. The aſſurance of whom to the Papacie muſt needs be doubled; ſith love groweth according to the proportion of hope.

Now come I to the laſt ranke of Romane **Policies** arrainged **againſt their** profeſſed and feared **Enemies**, by vertue whereof they both ſeeke to re-enter where they have in this latter Age beene diſſeiſed; and practiſe as well for the waſting away of their oppoſites where they are; as for the ſhutting of them and their doctrine out where yet they have not beene. I will not heere enlarge uppon things manifeſt and ordinarie, being high wayes ſo plaine that a guide were needleſſe. Their **perſecutions**, their **confiſcations**, their **tortures**, their **burnings**, their ſecret **murthers**, their generall **maſſacres**, their exciting of inward **ſedition** and outward **hoſtilitie** againſt their adverſaries, their oppreſſing and abaſing them where themſelves are the ſtronger,

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are things whereof they were none of the inventours: though perhaps the commendation of exact refining them, of straining them to their highest note of sedulitie and perseverance in putting them in execution, may bee more due and proper unto them than any other. Neither yet will I meddle greatly with their art of sclaundering their opposites, of disgracing their persons; misreporting their actions, falsifying their doctrine and positions; things wherewith their Pulpits doe daily sound and their writings swell againe. But they are not the first neyther that have runne this blacke course, no more than the former red: others have done it before them: yea the buying of mens consciences, by proposing reward to such as shall relinquish the Protestants Religion, and turne to theirs; as in Auspurgh, where they say there is a knowne price for it, of ten Florens a yeare; in France where the Clergie have made contributions for the mainteinance of renegate Ministers past and to come; is a devise also not fresh and of easie conceipt. I will rather insist upon their inventions lesse triviall, and more worthie to bee marked. A wonderfull thing it is to consider the great diversitie of humours or tempers of minde, shall I terme them, which this age hath produced in this one point we speake of, touching the meanes of growing onward upon the adversary part. A sort of men there lives in the world at this day, whose leaders, whether upon extremity of hatred of the Church of Rome, or partly also upon some spice of selfe liking

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and ſingularitie to valew their owne witts and peculiar devices, did cut out in ſuch ſort their reformation of Religion, as not onely in all outward Religious ſervices and ceremonies, in government and Church diſcipline; to ſtrive to bee as unlike to the Papacie as was poſſible, but even in very lawfull policies for the advantaging and advancing of their part, to diſdaine to ſeeme to any to bee imitators of their wiſedome, whoſe wickedneſſe they ſo much abhorred: much like to a ſtout-hearted and ſtiff-witted Captaine, who ſcornes to imitate any ſtratageme before uſed by the enemy, though the putting it in exploit might give him aſſured victory. Neither doe theſe mens ſchollars as yet a whit degenerate: yea perhaps that diſeaſe, (if with leave I may ſo cenſure it) hath tainted in ſome degree all the proteſtant party, who never could find the meanes in all this age to aſſemble a generall Councell of all their ſide, for the compoſing of their differences, and ſetting order in their proceedings; for want I muſt confeſſe, of ſome opportunities, but of a great deale of zeale alſo in their Governours, as to me it ſeemeth. Neither yet have they in any one of all their dominions, erected any Colledge of meere contemplative perſons, to confront and oppoſe againſt the Ieſuites: but have left this weightie burthen of clearing the controverſies, of perfecting the ſciences, of anſwering the adverſaries writings of exceeding huge travaile, either upon their ordinarie Miniſters, to be performed at times of leyſure from their office of preaching, (and they performe

ciſmes, in cures, in apparition of ſoules, for their Lucre and advantage; their graunting of pardons to ſome Prayers before Images for XXX. thouſand long yeeres; their pardons for ſinnes to come before they bee committed; their ſhameleſſe and ridiculous tales of our Saviour and their Saincts, making marriages heere upon earth betweene him and ſome of their women-Saincts, with infinite childiſh vanitie and ſottiſh abſurditie, as to their adverſaries it ſeemed; (though themſelves I muſt confeſſe conceive otherwiſe of them, ſome of their graver Doctors both preaching them ſtill in Pulpit, and publiſhing them newly in ample and elaborate hiſtories;) their promiſing to the uſe of certaine devotions to our Lady, to have a ſight of her ſometime before their dying-dayes; adding to this and much more their falſifying and forgerie in all matters of antiquitie, thruſting in, cutting out, ſuppreſſing true, ſuborning feyned writings, as theyr turnes did require: all which though beeing in this ſort unto them: they had eyther theyr allegations of good intents to defend; or at leaſtwiſe their commiſerations of humaine infirmitie to excuſe them: yet were they not ſo waſhed away from the minds of the people, who could not conceive this houſe to have beene guided by the Spirit of God, wherein they ſaw ſo many foule ſpirits of Pride and Hypocriſie, of lying and deceiving, to have borne ſo great office ſo long and without controllment. Theſe things being perceived by the favorits of the Papacie to have made ſo deepe impreſſion in the hearts of all men,

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and to have greatly præjudiced them in their more plauſible allegations, mens hearts beeing already taken up and fraught with deteſting them; they have caſt about for revenge and redreſſe in the ſame kinde; not as the plaine blunt Proteſtant, who finding all his matter made ready to his hands, beſtowed no other coſt but the collecting and ſetting it in ſome order together; but like a ſupernaturall Artiſan, who in the ſublimitie of his refined and refining wit, diſdaines to bring onely meere art to his worke, unleſſe hee make alſo in ſome ſort the very matter it ſelfe; ſo theſe men in blacking the lives and actions of the Reformers, have partly deviſed matter of ſo notorious untruth, that in the better ſort of their owne wryters it happens to bee checked; partly ſuborned other Poſtmen to compoſe their Legends, that afterwards they might cite them in proofe to the world as approved authors and hiſtories; as is evident in the lives of CALVIN and BEZA, written by their ſworne enemie BOLSACK, the twice baniſhed and thrice renegate Fryer and Phyſitian, for thoſe names his often changes and hard chances have given him.

This man being requeſted by their ſide to write thus, is now in all their writings alleaged as claſſicall and Canonicall. But in this kinde ſurely me thinks the conditions of theſe parties are too too unequall. For the Proteſtant whatſoever he ſay eyther in impeaching his adverſarie, or clearing his owne actions, unleſſe he can directly prove it

out of the adverſaries owne writings, it is with them as nothing, and no better than are *Teſtes domeſtici* in the Law: whereas the Romaniſt, whatſoever he ſclaunderouſly ſurmiſeth, unleſſe the other partie be able by direct proufe to diſprove it, (which being to iuſtifie the negative is always very difficult, and for the moſt part impoſſible;) hee triumphs as in a matter of truth not to be gaine-ſaid; and howſoever makes his accompt, that in theſe kinds of blowes, even where the wound is cured, the skar lightly continueth. At this preſent they give out that they have a booke in hand of the lives of the Miniſters of England: amongſt whom it were to be wiſhed, that ſome who by their examples in diſſolutenesſe and corruption have given occaſion of offence againſt the Order it ſelfe, might by their exemplarie puniſhment withall expiate the reproach.

Though at theſe mens hands, who in diſgrace of our Prælats have cited MAR PRELATE in their late bookes for a grave Author and witneſſe, and others of like and leſſe indifferency and honeſty: the innocent and culpable are to expect perhaps like meaſure. Then for the writings and doctrine of the Proteſtants, the bookes of ſome of our owne Country-men beſides many other are famous; who have taken a toyle, how meritorious God knowes, ſurely very laborious, out of infinite huge volumes, which that part hath written, to picke out whatſoever, eſpecially ſevered from the reſt, may ſeeme to be either abſurdly, or falſly, or fondly, or ſcandalouſly, or diſhoneſtly; or paſſionatly, or ſinniſtrily;

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conceived or written; for even in that kind having the advantage of the homely phraſe of our Country, and namely in thoſe times, they haue not ſpared: and theſe with their croſſings and contradictings one of another ſet cunningly together, they preſent to the view of the world; and demaund whether it be likely that theſe men ſhould have beene choſen extraordinarily by God to be the Reformers of the Church, and reſtorers of his truth, who beſides their vicious lives and hatefull conditions, in their more ſober thoughts and very doctrine it ſelfe, were poſſeſſed with ſo phantaſticall, ſo wild, ſo contrarie, ſo furious, ſo maledicent, and ſo ſlovenly ſpirits. Wherein as they doe in ſome ſort imitate their adverſaries; ſo yet with this difference, that the one hath objected that, which eyther as being the approved doctrine of their Church was with publike authoritie delivered unto the people; or elſe which was ſo uſuall amongſt their Canoniſts and Clergie; as might plead uncontrolled cuſtome to ſhew it lawfull. Whereas the other part finding belike ſmall ſtore of that nature, have run for ſupply to every particular mans writings: wherein in ſo huge a multitude of authors and works as in this over-ranke age mens fingers over-itching have produced; it had beene ſurely a great Miracle, if they ſhould not have found matter enough; eyther worthy to be blamed or eaſie to be depraved in their enemies writings; one of the moſt renowmed ſages and Fathers of the auncient, having found ſomuch to condemne and retract in his owne. And if the Proteſtants ſhould lift to requite them in that kinde,

they might perhaps find ſtuffe enough, I will not ſay as one doth, to load an Argoſie; but to over-lade any mans witt in the world to reply to. But verily theſe courſes are baſe and beggerly, even when ſingleneſſe of mind and truth doth concurre with them, and farre unworthy of an ingenuous and noble ſpirit, which ſoareth up to the higheſt and pureſt paths of veritie, diſdaining to ſtand raking in theſe puddles of obſcænitie: unworthy of that charitable and vertuous minde, which ſtriveth by doing good to all to attaine the high honour of being an imitator of God; which is ſory of thoſe very thoughts that infect his enemie, and diſcloſeth them no farther than is neceſſarie eyther for defence of impugned truth, or for warning unto the world to avoid the contagion of the diſeaſe or ſeducement by the dangerouſly and unapparently diſeaſed. But if to this baſeneſſe of diſcoveries other iniuſtice be alſo added; if malice preferre them, if ſleight encreaſe them, if falſhood and ſclaunder taint them: then do they not only abaſe men from the dignitie of their nature, but even affociate them with the foule enemie and calumniator thereof, whoſe name is the ſclaunderous accuſer of his brethren. I ſuppoſe there was never man ſo patient in the world, (that patterne of all perfection our bleſſed Savior excepted,) but if a man ſhould heap together all the cholerike ſpeeches, all the way-ward actions, that ever ſcaped from him in his life, and preſent them in one view all continuate together, (as is the faſhion of ſome men;) it would repreſent him for a furious and raving bedlam; whom diſplay-

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ing all his life in the ſame tenor it was led, the whole world might well admire for his courteſie, ſtaydneſſe, moderation and magnanimity. They that obſerve nothing in wiſe men but their overſights and follies, nothing in men of vertue but their faults and imperfections, from which neyther the wiſeſt nor the perfecteſt have beene free: what doe they but propoſe them as matter of ſcorne and abhorring, whom God having endued with principall graces hath marked out for very patterns of honor to imitate. Yea this age hath brought out thoſe curſt and thrice accurſed witts who by culling out the errours and ſhewes of errours, by formalizing the contrarieties; miſ-interpreting the ambiguitie, intangling more the obſcurities, which in the moſt renowmed authors for humane wiſdome that were ever in the world their envious and malicious fine braines could ſearch; (imitating him therein who by his labours of the very ſame nature, though with leſſe and no ground at all, againſt the ſacred Bible, purchaſed the infamous name of the enemie of Chriſtianitie,) have done that hurt unto the ſtudies of learning, which nothing but utter extinguiſhing of their unlearned workes can expiate. But of this matter ſufficient.

The laſt meanes I will here ſpeake of that were uſed in ſetting forward the Reformation of Religion, was the diligent compiling of the **Hiſtories** of thoſe times and actions, **and** eſpecially the **Martyrologies** of ſuch as rendred by their deaths a teſtimonie to that truth which was perſecuted in them. Theſe memories and ſtories preſenting generally

nerally to the world, the ſingleneſſe and innocencie of the one part, the integritie of their lives, the ſimplicitie of their deviſes, the zeale of their deſires, their conſtancies in temptations, their tollerancie in torments, their magnanimious and cœleſtially inſpired courage and comfort in their very agonies and deaths, yeilding their bodyes with all patience to the furious flames, and their ſoules, with all ioy into the hands of him that made them: On the other ſide repreſenting a ſerpentine generation, wholly made of fraud, of policies and practiſes, men lovers of the world, and haters of truth and godlineſſe; fighters againſt the light, protectors of darkeneſſe; perſecutors of marriage, and patrons of brothels, abrogators and diſpenſers againſt the Lawes of God, but tyrannous importuners and Exacters of their owne; men falſe in their promiſes, treacherous in their pretences, barbarous in their executions, breathing nothing but crueltie, but fire and ſword againſt men that had not offended them ſave in their deſire to amend them, which could not endure; (and much of this ſet out in ſundry places with pictures alſo, to imprint thereby a more lively ſence of commiſeration of the one part, and deteſtation of the other), did breed in mens minds a very ſtrong conceipt, that on the one ſide truth and innocence was perſecuted, on the other ſide violence and deceipt did perſecute; that the one part contrarie to all humane probabilitie, being nouriſhed with the onely dew of divine benediction, did flouriſh in the flames, and like Camamil, ſpread abroad by being trod under foote; the

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other notwithſtanding all humaine and infernall ſuccours and deviſes, yet being curſed from above, did fade and would come to ruine. The Papacie being netled extreamely by theſe proceedings, hath reſolved firſt to give over the kindling any more of thoſe unfortunate fires, (ſave in places ſecure to keepe that law in uſage,) the aſhes of which they have perceived to have beene the ſeed of their adverſaries: but rather by ſecret makings of men away in their Inquiſitions (for which purpoſe as ſome of their owne friends in Italy have reported, whether truely or falſely I am not able to affirme,) they have their trap doores or pit-falls in darke melancholy chambers or ſuch other deviſes perhaps, and chiefly by generall maſſacres to extinguiſh them. Then to affront them in the ſame kinde of Martyrologies and Hiſtories, they have firſt cauſed ſundry new Fryerly ſtories to be written alſo in their favour: making in them a repreſentation of authoritie and juſtice proceeding by politicke execution of law in the neceſſarie defence of Gods Church and Prieſts, and of Catholike ſtates and Princes, againſt a companie of baſe Rebels and vow-breaking Friers, of Church-robbing Politicians and Church-razing Souldiers; of infected and infecting both Schiſmatickes and Hæreticks, innovators of orders, underminers of government, troublers of ſtates, overturners of Chriſtendome: againſt whom if they have not hitherto ſufficiently prevailed, it is to be attributed onely to the force of popular furie, and not to any ſtrength and

goodneſſe of their cauſe, much leſſe to any Cœleſtiall and divine protection. Next for Martyrologies, they have England for their field, to triumph in: the proceedings wherein againſt their later Prieſts and complices they aggravate to the height of NERO'S and DIOCLESIANS perſecutions, and the ſufferers of their ſide, in merites of cauſe, in extremitie of tormentes, and in conſtancie and patience, to the renowmed Martyrs of that heroicall Church-age. Whereof beſides ſundry other treatiſes and pamphlets, they have publiſhed a great volume lately to the world in Italian, compiled with great induſtrie, approved by authoritie, (yea ſome of their bookes or paſſages illuſtrated alſo with pictures:) in ſum, wanting nothing ſave onely truth and ſincerity.

An eaſie thing it is without growing to the extreame impudencie of palpable lying, by leaving out the bad on the one ſide, and the good on the other; by enforcing and flouriſhing all circumſtances and accidents which are in our favour, and by elevating and diſgracing of all the contrarie; by ſprinkling the tearmes of Honour wholly on the one part, of hatred and ignominie on the other; to make the tale turne which way ſhall pleaſe the teller. But writers of Hiſtories ſhould know, that there is a difference betweene their profeſſion and the practiſe of advocates, pleading contrarie at a bar, where the wiſedome of the Iudge picketh the truth out of both ſides, which is entire perhaps in neyther. And verily in this kinde both the Proteſtants and Papiſts ſeeme generally

nerally in the greateſt part of their ſtories, both too blame, though both not equally, having by their paſſionate reports much wronged the truth, abuſed this preſent age, and præjudiced poſteritie: in ſo much that the onely remedie now ſeeming to remaine, is to reade indifferently the ſtories on both parts, to compt them as advocates, and to play the Iudge betweene them. But partialitie ſeemes to have beene the cheiſe fault of the Proteſtant, love and diſlike ſometime dazeling his eyes, and drawing him from an Hiſtoriographers into an Oratours profeſſion: though ſome of them have carried themſelves therein with commendable ſinceritie; even as ſome alſo of the other part have diſcharged themſelves nobly. But ſurely the Prieſts and Friers which have medled in that kinde have ſtrangely behaved thēſelves, & diſcloſed how ſmall reckoning they make of truth, in any thing; their deviſing, their forging, their facing, their piecing, their adding, their paring, having brought not onely their modeſtie, but their wits alſo in queſtion, whether they forgot not what it was which they undertooke to write; a worke of ſtorie, or of poetry rather; which Arts though like, yet ought they to know are different.

And for theſe Martyrologies, to ſpeake of England as they doe, (let the truth of Religion lye indifferent on whether ſide;) unleſſe difference be made betweene men who ſuffer for their Concience onely, their very aduerſaries having no other crime to obiect againſt them; and thoſe who eyther in their owne particular perſons, or at leaſtwiſe in

their directors whom they have choſen to follow, and vowed to obey; are convinced to have attempted againſt the Prince and State, and to have practiſed the alteration and ruine of both; if no difference be to bee made betweene thoſe mens ſufferings; let all be like, let the perſecuting of ſheepe and hunting of wolues be one. But enough and too much perhaps of theſe compariſons and imitations.

I will adde onely hereto their policie of **Newes**, for ſome kinde of reſemblance it hath with the former. I muſt confeſſe it could not ſettle in my conceipt of a long time, that men of their wiſedome, ſo well furniſhed with better meanes, ſhould deſcend to that baſe and vaine deviſe of inventing and ſpreading of falſe Newes in their favour; being an odious kinde of abuſing the world, and ſuch alſo as in the end comming to be checked with the truth redounds to the deepe diſgrace and diſcredit of the Authors; being accompted no other than the tricke of a bankrupt.

Howbeit finding by experience that this, frequent among them in other places, at Rome above all other was a moſt ordinary practiſe; from whence during the time of my abode in Italy, beſides other leſſe memorable, there came firſt ſolemne News, that the Patriarke of Alexandria with all the Greeke Church of Africa had by their Ambaſſadours ſubmitted and reconciled themſelves to the Pope, and received from his Holyneſſe abſolution and benediction; there being no ſuch matter as I learned afterward of a Greeke Biſhop, who hath particular ac-

acquaintance and intelligence with that Patriarch:) Another time that the King of Scotts amongſt many acts worthy of a Chriſtian Prince, had chaſed away the Miniſters, yea and executed two of them, confiſcating their goods, and beſtowing them upon the Catholikes: which newes was ſoone after recalled from the ſame place: Not long after, that Beza the Arch-hereticke, Calvins ſucceſſour, drawing towards his death, had in full Senate at Geneva recanted his Religion, exhorting them if they had care to ſave their ſoules, to ſeeke reconciliation with the Catholike-Church, and to ſend for the Ieſuits to inſtruct them, whereupon both himſelfe by ſpeciall order from the Pope was abſolved by the Biſhop of Geneva, ere he dyed, and the Citie had ſent to Rome an Ambaſſage of ſubmiſſion: a beginning of which newes it was my chaunce to heare, (as being whiſpered among the Ieſuites,) two monoths ere it brake out; but when it was once advertiſed ſo ſolemnely from Rome, it ran over all Chriſtendome, and in Italy was ſo verily believed to be true, that there were as is ſaid, who rode on very purpoſe to ſee thoſe Ambaſſadors of Geneva, yet inviſible: And to make up the full meaſure of that noble policie, I being afterwards at Lyons, and underſtanding that the Poſt of Rome there then paſſing for Spaine, gave confidently out that he left the Queene of Englands Ambaſſadours at Rome making great inſtance for agreement and amitie with his Holyneſſe, and to have her re-catholized and abſolved; (newes as to me then ſeemed, cut out

purpoſely for Spaine, and to conſolate their favourers and afflicted adhærents:) Finding alſo by the obſervation and judgement of ſome wiſe men, that the Ieſuites are the Maſters of that worthy Mint, and that all theſe Chymicall Coynes are of their ſtamp: yea and that their glorious newes of the miraculous proceedings of the Fathers of their Societie in converting the Indies are not thought much truer: And laſtly, perceiving that the doctrine of all that ſide in their caſes of Conſcience, making it lawfull for them to æquivocate with their adverſaries in their anſweres, though given upon their oaths, whenſoever their lives or liberties are touched; yet the Ieſuites are noted by ſome of their owne friends, to be too hardie æquivocators, and their æquivocations too harde: (whereof they give example, of a Ieſuite who inſtructed a maid-ſervant in England; that if ſhe were examined whether ſhe knew of any Prieſt reſorting to her Maſters-houſe, ſhee ſhould ſweare if ſhee were put to it, that ſhee knew not of any; which ſhe might do lawfully with this ſecret entent, that ſhe knew not of any, viz. with purpoſe to diſcloſe them; though other defend this as a point of allowable wiſdome.

All theſe things conſidered, it hath made me to mitigate my former imagination, and to deem it not unpoſſible, that this over-politick and too wiſe Order may reach a note higher than our groſſe conceipts, who think honeſtie the beſt policie, and truth the only durable armour of proofe; and may find by their refined obſervations of experience, that newes make their impreſſion upon their firſt reporting, and

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that then if they be good, they greatly raiſe up the ſpirits, and confirme the minds, eſpecially of the vulgar, who eaſily beleive all that their betters tell them; that afterwards when they happen to be controlled, mens ſpirits being cold are not ſo ſenſible as before, and either little regard it, or impute it to common error and uncertaintie of things; yea and that the good newes commeth to many mens eares, who never heare of the checke it hath. And at leaſtwiſe it may ſerve their turn for ſome preſent exploit, as Merchants doe by their newes, (whether imitatours or imitated of theſe men I know not,) who finding ſome difficultie in accommodating their affaires, have in uſe to forge letters or otherwiſe to raiſe bruits either of ſome proſperous ſucceſſe in their Princes actions, (as our men they ſay at Conſtantinople,) or of ſome great alteration in ſome kind of merchandiſe, (as certaine not long ſince have done at Paris,) which may ſerve for that preſent inſtant to expedite their buſineſſe.

Yet ſurely me thinks theſe learned Fathers ſhould conſider, that though lying be held for a neceſſarie fault in Merchants, (if any fault be neceſſarie, which for my part I hold not:) yet can it not be admitted an allowable policie for Divines, being the offſpring of that Arch-enemie of the Deitie and Divinitie. And if as a dead Flie doth vitiate a whole boxe of ſweet oyntment; ſo a little folly may blemiſh greatly a very wiſe-man, and ſome falſehood diſcredit withall the deliverie of much truth: then verily will I be bold to crave leave at their hands, if admiring them in the reſt

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of their ſuper-ſubtill inventions, I arrange this among the poore policies of the **Hoſpitall** of the **Deſperati.**

Now theſe being the weapons wherewith they fight againſt their adverſaries, they whetten them by framing an **Vtter Breach** or ſeparation in all religious duties betweene their partie and their oppoſites: not onely in ſuch poincts as wherein they diſſent, (which is the part of all men that liſt not to wound their owne conſciences:) neither yet of all Eccleſiaſticall duties alone; (which ſundry other Churches auncient and moderne have done and ſtill do, as thinking that the good things which Hæreticks retaine, are vitiated by thoſe bad wherewith either their faiths or functions are ſtayned; (though perhaps there be a dram more of zeale than Charitie in the ingredients of that Canon, unleſſe the Hæreſie be capitall, and directly oppoſite to the Glorie of God or honour of our Saviour:) but the Church of Rome at this day in their more uſuall practiſe hath ſo ſtrained that ſtring, as to ſtretch it out even to all divine duties whatſoever though not Eccleſiaſticall, but performed by private perſons and in ſeverall as occaſion ſerves; neither to ſuch onely as the Faith hath reveiled unto us Chriſtians; but even thoſe which the light of Nature hath taught all men in the world, yea Pagans and Barbarians, as yeilding glorie to God, imploring his ayd and favour, rendring him thanks for his benefits; in none of which actions doe they willingly ioyne with the Proteſtants; being ſo though not publikely and univerſally commanded by

by the ſoveraigne Lord and Law of their Church, yet counſelled (as the effect doth ſhew) in private by their particular inſtructors, directors, and Confeſſours. If a Proteſtant begin to ſettle himſelfe to pray with that prayer which the lips of our Saviour have ſanctified and taught, it is now ſo polluted by paſſing through his lipps, that a Roman Catholike will hardly ſtay in the roome. If he uſe that voyce which all the creatures of God in their ſeverall languages doe dayly ſound forth, and ſay **God be praiſed**, or **Glorie to the higheſt**, the Romaniſt alone is ſilent, and will not ioyne his aſſent. If at meat he yeild thankes unto God for his bleſſings, be it but with *Deo gratias*, which was ever in St. AVGVSTINES mouth; though this chaſe not the Catholike away from his dinner (which were to his loſſe,) neither make they it ſimply unlawfull to adde his **Amen**; yet commonly and more willingly he doth forbeare it, where he may ſecurely do ſo without farther offence.

On the contrarie ſide a Romane-Catholike will not eaſily ſay Grace, though it be at his owne table, when a Proteſtant is preſent; thinking better to leave God unſerved, than that a Proteſtant ioyne in ſerving him. Though the cuſtome of giving God thankes at meales is generally among thoſe Catholikes growne cleane out of uſe both in France and Italy for ought I could ſee; as not knowing that a Popes pardon is gayned by the uſe of Grace cupps.

In ſumme, they are more averſe to ioyne with the Proteſtant in doing honour to God, than with

the very brute-beasts; if beasts by proper speech could sound forth Gods praise, as the Legends of their Saints in their favour doe fancie. Wherein how religiously they have proceeded for the amplifying and advancing of Gods Service, that God doth know: how charitably towards their neighbours, that themselves doe know: how politikely for the strengthening of their owne partie among their enemies, that the world may know by these few considerations.

First by this course, they keepe their lay-followers in a perpetuall darke ignorance of the Protestants faith and Religion; having made it an high degree of deadly sinne, eyther to reade their bookes, or to heare their sermons, or to be present at their service, or almost any way to communicate with them in Religious duties whatsoever. Whereby whatsoever their lay-multitude conceiveth of the Reformed Religion or of the points of doctrine which therein are taught, is that onely which the enemies thereof doe tell them: who report it according to the distast of their owne stomacks, and as may represent it in most odious and hideous forme to the hearers: so that now no more merveile (which experience doth teach) that seldome or never a lay-Roman-Catholike can be found that conceiveth rightly of any almost of the Protestants positions: sith seldome or never was Romane-Priest yet to be shewen, that hath not falsifyed and depraved them utterly in reporting them. Whereas if those lay Catholikes should once open their eares to know the Protestants opinions from themselves that hold them, (which

(which was the uſe of the old world in their ingenuous ſimplicitie and ſingleneſſe of proceeding:) they would not be found eyther ſo abſurd perhaps, but that a reaſonable; or ſo wicked, but that a religious mind might embrace them.

Then ſecondly, by this meanes they do knit their owne faction more faſt together, and unite them more firmely to the head thereof the Pope; ſith no ſervice of God but in his communion, and with him no conjunction without utter ſeparation and eſtranging from his enemies. Whereas if his partie ſhould but joyne with the Proteſtants in ſuch ſervices of God as are allowed by both; this concurring with them in ſome actions, might abate that utter diſlike which they have now of their whole way: yea and haply taking a liking of them in ſome things they might be drawne ſtill on by degrees to other, and ſo finally ſlip away, or grow cold in their firſt affections. For factions as by diſparitie of minds they are raiſed, ſo by ſtrangeneſſe they are continued and grow immortall: whereas contrariwiſe they are aſſlaked and made calme by entercourſe, by parlie they are reconciled, by familiaritie they are extinguiſhed. A memorable example of the vertue of this policie, our owne Country in theſe latter times hath yeilded: where in the firſt Reformation under King Edvvard, the Prælates and Clergie having before under King Henry diſcarded the Pope, did eaſily ioyne with the Proteſtants, though not in their opinions, yet in the publike ſervice of God in the Churches, being indifferently compoſed and offenſive to neither part. And but

that the Pope ſoone after upon extraordinarie cauſe was reſtored to his former authoritie by Queene MARY; that faction had in likelihood beene long ſince ended. But after that the Pope was once againe admitted, and had libertie to temper with his partie at pleaſure; in the ſecond Reformation by her Majeſtie, not a Biſhop of his could be perſwaded to come to our Churches, but chooſing rather loſſe of living, and the greateſt part alſo impriſonment, they layd thereby the foundation of that faction of Recuſants, which hath ſince beene continued by their followers unto this day, notwithſtanding our Service be leſſe offenſive to them than in King EDWARDS time, and in no part oppoſite to any poinct of their beleife. But ſo hath it ſeemed good to their politicke Governours, by this utter breach and alienation to preſerve and perpetuate the remaines of their partie; and that in the midſt of their much more potent adverſaries, though armed with Lawes, quickned with ſuſpicions, yea and exaſperated by their often dangerous practiſes againſt them. Now in that they proceed alſo yet one ſtep farther, and not onely inhibite their partie the reading of Proteſtant-bookes, and repaire to their Churches, but diſcounſell alſo all ioyning with them in any ſervice of God, by whomſoever and how lawfull ſoever performed: thereby doe they engender in them (according to their deſire) an extreame hatred and bitter deteſtation of their oppoſites. For if the Proteſtants by reaſon of their enmitie with the Pope and ſwerving from his way, doe ſtand

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in tearmes of ſo deepe disfavour with God, that their Prayer it ſelfe doth turne into ſinne; that their humble thankſgivings are abominable præſumptions; that to ioyne with them in prayſing the Creatour of the world, is no better than diſſeruice to his Maieſtie; then ſurely woe worth the houre wherein they were borne, and bleſſed bee that hand which ſhall worke their bane and ruine; then no ſtay or doubt, but what the Pope directeth, that boldly to be executed againſt the enemies of God. And this have they ſet up as a Crowne and accompliſhment to the reſt of their practiſes againſt their adverſaries. For now is their faction not onely kept on foote and continually mainetained without decay: but inflamed alſo with ſuch hatred of their enemies, that they are ready to any violence that opportunitie can adviſe.

For as diverſities of iudgements doth grow into diſlikes, and diſlikes by oppoſition doe iſſue into factions: ſo hatred in factions doth breake out into ſeditions, and attendeth onely advantage to uſe force againſt thoſe they hate. Whereas on the contrarie ſide, the Proteſtant being not armed nor quickened up with ſuch ſtings of hatred as his adverſaries, is more cold and careleſſe in his oppoſite deſires, and exceedingly inferiour in all ſtrong attempts and practiſes. But certeinely howſoever in this craftie kinde of policies, which hath too much bewitched the wittes of this age; and doth too much tyrannize over that auncient true wiſedome wherewith the world in fore-times was more happilie governed;

theſe courſes may ſeeme very fine and effectuall for the atchieving of that end whereto they are framed: yet I ſuppoſe it would prove very hard to be ſhewn, how they can ſtand with the principles and rules of that Religion, whoſe roote is Truth; whoſe braunches are Charitie; whoſe fruits are good deeds, extending and even offering them ſelves with cheerefulneſſe unto all men, to the encouraging of friends, and reclayming of enemies, to the mending of the worſe, and accompliſhing of the better. For if a magnanimous and noble minde in the high vertuouſneſſe thereof doe carrie it ſelfe in all actions with ſuch moderation and meaſure, as that it neyther hate his enemie ſo much in regard of his wickedneſſe, but that it love whatſoever in him hath reſemblance of vertue; neyther yet feare him ſo much for his miſchieuous deſires, as to rage and grow fierce upon him in his weakeneſſe; but contenteth it ſelfe ſo far forth onely to repreſſe him, as may diſable him thence-forward from doing hurt unto others: how much more may it ſeeme reaſonable, that the heavenly affection of a Chriſtian, rejoyce for whatſoever goodnes appeares in any man, as finding there ſome lineaments of his Creatours Image, deteſt nothing but impietie and wickedneſſe, the worlds diſhonour; and laſtly in the true & ſerious worſhipping of God, do ioyne when occaſion offers with whatſoever of his Creatures, with united affections to cheare up his ſervice, where ſcandall by ſhew of approving that which is evill in them doth not hinder? But this world in the baſeneſſe of his mettal, now the laſt and worſt, and in the weakeneſſe of his old and decayed

decayed yeares, laying the ground of all his policie in Feare and Iealouſie, iſſuing from a certaine conſciouſneſſe of his owne worthleſneſſe and want of vertue; holdeth thoſe courſes for the beſt, which worke with the greateſt and moſt ſecret advantage againſt ſuch as eyther are, or in time may become concurrents or enemies; letting paſſe with ſome tearmes of formall commendation thoſe auncient more noble wayes, which being derived from the high Governor of both the Worlds, & having their ground on the unmovable principles of true wiſedome and vertue, muſt needes bee of greater force, both for the upholding of thoſe that hold them, and for the effecting of all their worthy and honourable deſires, were there a firme minde to purſue them, and a ſtrong arme to wield them; both which to this weake world are wanting. But of theſe matters ſufficient.

It is now time that I come to the view of thoſe meanes which are uſed by the Papacie for the **Excluding of all acceſſe** and ſound **of the Religion**, in thoſe places where their power remaineth yet unabridged. Wherein as in other like caſes before I will lightly paſſe over that which is apparent to all eyes: and that is what ſervice their **Inquiſition** doth therein: being in truth the principle and moſt forcible engine in accompliſhing that worke: and ſuch as whereſoever it and the Councell of Trent can be throughly planted and eſtabliſhed, as in Spaine and all Italy now ſave onely ſome part perhaps of the Kingdome of Naples, where the tyrannie of Spaine may be Inquiſition ſufficient, (as the

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Inquiſition of Spain is alſo of the two the crueller;) doth rid them of feare, and their adverſaries of hope, of letting in the Reformation; unleſſe perhaps in ſome univerſall deluge of war, when the execution of Lawes and ſuch ſearches ſhall be forced to ceaſe. For this Inquiſition, as a ſoveraigne preſervative, and defective of no vertue ſave Iuſtice and Mercy, being committed lightly to the moſt zealous, induſtrious, and rigorous Friers that can be found in all places, who leave no one rule thereof unpractiſed; taking hold of men for the leaſt ſuſpition of Hereſie or of affinity or connivence with hereſie that may be, as the bare reproving ſometimes the lives of their Clergy, or the having of any booke or Edition prohibited (though yet with ſome regard of the nature and quality of perſons, ſeeing, many a man makes thoſe actions ſuſpicious, which otherwiſe would not make the man;) diſcovering men by the preſſing of all mens Conſciences, whom they charge under an high degree of mortall ſinne and damnation, (being a caſe reſerved, and wherein not any under an Arch-Biſhop or Biſhop can abſolve them, as I have ſeene in their printed inſtructions at Siena,) to appeach even their neereſt and deareſt friends if they know or but ſuſpect them to be culpable therein: proceeding againſt the detected with ſuch ſecrecie and ſeveritie, as that firſt they ſhall never have notice of their accuſers, but ſhall be urged to reveale their very thoughts and affections; Secondly if by long enquirie they bee taken tardy in any one thing delivered in their examinations, or can be convicted thereof by any

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two witneſſes of how baſe or indifferent qualitie ſoever, without farther reply they are caſt and gone; thirdly if nothing fal out to be proved againſt them, yet will they hold them in their **Holy houſe** divers yeeres ſometimes, in great anguiſh and miſery, for a terrour to other, and for their exacter triall; and laſtly, beſides all their tortures and ſcornes, if one be touched the ſecond time, nothing but death without remiſſion: this being the diligence, this the violence of their Inquiſition, it doth ſo ſweepe all quarters & corners where it walketh, that as a ſheering wind it kills all in the bud, no wit nor proviſion being poſſible to avoid it. Yea it is ſuch a bridle to the very freedome of minde and libertie of ſpeech, which they of their owne way would otherwiſe uſe; and is converted in ſome places to ſuch an inſtrument no leſſe of civill than Eccleſiaſticall tyrannie: that as *Naples* and *Millane* did a while vehemently withſtand it, and Spaine would with the deereſt things they have redeeme it; ſo moſt of their moſt zealous Catholikes elſewhere which would die perhaps if neede ſo were for their Religion, yet abhor the very name and mention of the Inquiſition, as being the greateſt ſlavery that ever yet the world hath taſted. And the *Venetians* themſelves could never yet be brought to admit it in other ſort, than with certeine very favourable exceptions for ſtrangers (who are generally alſo in Italy little ſearched into for their conſciences, by reaſon of the gain which coms by their repaire, but may paſſe well enough if they give no ſcandall,) and with retaining the ſoveraigne ſway thereof in their owne hands at all times.

But to let this racke of mens ſoules thus reſt, as an invention fitter for the Religion of ANTIOCHVS and DOMITIAN, or for Mahomets Alcoran, than for the clemencie of his Goſpell who was Prince of mildneſſe and mercie: It is a wonderfull thing to ſee what curious order and diligence they uſe, to ſuffer nothing to be done or ſpring up among themſelves, which may any way give footing to the Religion which they ſo much hate. And firſt for the **Scriptures**; for as much as the Reformation ſeemes grounded upon them, the Reformers having ſtriven to ſquare it out wholly and onely by that rule, as farre forth as their underſtanding and witts could wade; and for as much as it is a thing which the Romaniſts deny not, that a great part of their Religion hath other foundation, and would ſeeme in many poincts to ſwerue much, yea and plainely to croſſe the Scriptures, as an ordinarie reader by his meere naturall wit, not faſhioned by their diſtinctions nor directed by their gloſſes, would expound it: for this cauſe though heretofore to ſtop their adverſaries mouthes, alwayes yolping and crying with hatefull ſounds, that they would not let the poore people heare their Creatour ſpeake to them, that they ſtarved and murdered their ſoules in ignorance robbing them of the bread of life, the voyce of Chriſt, and cramming and choaking them with theis emprie ſuperſtitions, their poyſoned Idolatry; that the Scriptures would ſhew them that their worſhipping of blind Images was a thing deteſted, and even with threats prohibited in the Law of God; their praying in unknowne language

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and by tale plainely reproved; their invocating and vowing to Saincts a matter there never heard of; that their Ceremonies were vanities, their traffike for ſoules very Sacrelege, their miracles deluſions, their Indulgences blaſphemies; that it would diſcover their **Church** to be a body ſtrangely infected and polluted with all foule and peſtilent diſeaſes; and finally that their not-erring and not controllable **Lord of Rome** was no other than that imperious bewitching **Lady of Babilon**: though I ſay as well to beat backe theſe irkſome out-cries of their adverſaries, as alſo to give ſome content and ſatisfaction to their owne, that they might not thinke them ſo terribly afraid of the Bible, they were content to let it be tranſlated by ſome of their favourers into the vulgar, as alſo ſome number of Copies to be ſaleable a while at the beginning: yet ſince having huſhed that former clamour, and made better proviſion for the eſtabliſhing of their kingdome, they have called all vulgar Bibles ſtreightly in againe, (yea the very Pſalms of DAVID which their famous preacher Biſhop PANIGAROLA tranſlated) as doubting elſe the unavoidableneſſe of thoſe former inconveniences.

To let paſſe thoſe hard conceipts which they breed in the multitude, as touching the inextricable obſcuritie of the Scripture, the eaſineſſe to miſtake it, the daungerouſneſſe to erre by it: having raiſed in ſome places ſuch baſe and blaſphemous proverbes concerning it, as for my part I had rather themſelves would extinguiſh them, than that I liſt to give them